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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE L.

The subject of the ensuing lecture is the sixth commandment, which is—"Thou shalt not kill." According to our Catechism, "The sixth commandment requireth, all lawful endeavours to preserve our own life and the life of others:" And it "forbiddeth the taking away of our own life, or the life of our neighbour unjustly, and whatsoever tendeth thereunto."

The love of life is the strongest of all our natural instincts; and the wisdom and benevolence of our Creator in making it so, is obvious; since on the preservation of our life all the purposes of our existence in this world depend. Dear, however, as life is to every human being, we are not to use for its preservation any other than "lawful endeavours;" and must be ready to resign it rather than violate our duty to him who gave it. The cases are not a few, in which duty must be preferred to life. Of such a preference, the whole host of Christian martyrs have exhibited noble examples. Our Saviour has told us in the most emphatick language, that if we do not love him more than "our own life," we cannot be his disciples.

In our larger Catechism we have a most excellent and accurate specification of the lawful means, or endeavours, to be employed—and remember, my dear youth, that we are not merely *permitted*, but *bound in duty*, to employ them—for the preservation and prolongation of our lives. "The duties required in the sixth commandment, says the Catechism, are, all careful studies, and lawful endeavours, to preserve the life of ourselves and others, by resisting all thoughts and purposes, subduing all passions, and avoiding all occasions, temptations, and practices, which tend to the unjust taking away the life of any; by just defence thereof against violence: patient bearing of the hand of God; quietness of mind, cheerfulness of spirit, and sober use of meat, drink, physick, sleep, labour, and recreations; by charitable thoughts, love, compassion, meekness, gentleness, kindness, peaceable, mild, and courteous speeches and behaviour; forbearing, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil; comforting and succouring the distressed, and protecting and defending the innocent." I recommend to you, my young friends, to meditate attentively on every particular—I had almost said on every word—that is contained in this quotation. The duties specified are

plain, as well as important—It is *consideration*, and not *explanation*, that they require. I add a few remarks on that article which teaches as a duty, "a just defence of our lives against violence." "If there be only a design, or conspiracy against our lives, but no immediate attempt made to take them away, we are to defend ourselves by endeavouring to put him that designed the execrable fact, out of a capacity of hurting us, by having recourse to the protection of the law; whereby he may be restrained from doing it, or we secured; this was the method that Paul took when the Jews had bound themselves with an oath to slay him; he informed the chief captain of this conspiracy, and had recourse to the law for his safety. If there be a present attempt made against our lives, we should rather choose to disarm, or fly from the enemy, than take away his life; but if this cannot be done, so that we must either lose our own lives, or take away his, we do not incur the least guilt, or break this commandment, if we take away his life to preserve our own; especially if we were not first in the quarrel, nor gave occasion to it by any injurious or unlawful practices."* Defensive war is justifiable, on the very same ground as personal defence—It is, so to speak, nothing more than the *personal defence* of a community, instead of an individual. All proper and practicable means to avoid it, are first to be carefully and conscientiously used; but if these prove utterly ineffectual, there is no dictate of moral sentiment, nor precept of inspiration, that forbids a nation or community to defend itself by arms, against the lawless violence of an invader. It is not credible, it seems to me, if, as some maintain, the spirit of the gospel absolutely prohibits war in all cases, that there should not only be no explicit prohibition of it in the New Testament, but that the forerunner of Christ should have actually prescribed rules for a military life (Luke iii. 14); and that a military officer should have been commended by the Saviour himself, as having greater faith than he had found in any other individual in Israel (Matt. viii. 10); should have received a special favour in the miraculous healing of his dying daughter, and not a single intimation have been given him that his professional pursuits were unlawful or censurable. Similar remarks are applicable to the pious centurion Cornelius. We certainly ought to look forward with joy to the time, and pray for its speedy arrival, "*when nation shall not lift up sword against nation, neither shall they learn war any more.*" But this is no way inconsistent with maintaining the lawfulness of defensive war. *Offensive* war is certainly inconsistent with the sixth commandment. Let this entirely cease, and the other will cease of course—Where there is no attack, there can be no defence.

We are to use the same care, and the same means, to preserve the lives of others as our own. And I see not how they who insist on the unlawfulness of taking away life in any case whatever, could free themselves from the charge of blood-guiltiness, if they would suffer a blood-thirsty wretch to murder, not only themselves, but a whole family, rather than prevent it, when it was practicable, by taking the life of the assassin; and when it could not be prevented in any other way. Can he be free from the guilt of blood, who *permits* a murderer to destroy the innocent?

When *lawful means* for the preservation of life are mentioned, it is implied that there are means which are *unlawful*. In no possible circumstances, as already intimated, are we permitted to yield our consent to violate any

* Ridgley.

of the known commands of God, in order to preserve our lives. We are to obey him, and leave it with him to dispose of us. Some have maintained and taught, that it is lawful to tell a deliberate falsehood, in order to save life, and even to preserve property; as in the case of a robber, who threatens death if his demands are refused. But this is contrary to Scripture, which makes no provision, either by doctrine or commendable example, for such a case. It is by no means certain, either that the deadly threat will be fulfilled, if compliance is refused, or that compliance itself will prevent the fulfilment. It is best to adhere to truth, so far as we speak at all—for we are not obliged to tell the whole truth—and to leave the event with God. To die with a lie upon his tongue, must be an awful termination of life, to any one who believes in a future state of retribution.

The life of the soul is still more important than the life of the body; and this commandment doubtless implies, that both in regard to ourselves and others, all lawful means are to be used to preserve from final destruction, this better part of our nature. It is to this that the latter part of the quotation which I have recommended to your serious meditation, particularly refers.

In considering what the precept before us *forbids*, the "taking away of our own life," first demands attention. This, in all imaginable cases, is an awful violation of the commandment. "It is directly opposed to the natural principle of self-preservation implanted in us; it argues the highest impatience, and rooted discontent, with our lot in the present world: it is an impious invasion of the prerogative of God, as the sole author and disposer of life; and a most daring and presumptuous rushing upon death, and an awful eternity."*

* Fisher.

All the examples of self-murder given in Scripture, are of men notoriously impious and abandoned; such as Saul, Ahitophel, and Judas. We have not a single example of a good man, who was permitted to lay violent hands on himself. The case of Samson is not a real exception. He did not seek his own death, but as it was connected with the destruction of a multitude of the bitter enemies of his country and his God—an act of heroic self-devotedness, which has always commanded the admiration of men, and for which Samson had the approbation, and even the miraculous assistance of Jehovah. You should carefully remember, my dear youth, what is intimated in the quotation from the larger Catechism—that the spirit of this command extends to all those passions and practices which *tend* to the destruction or the shortening of human life. All these are a species of suicide; and indeed they often lead to the overt act; such as the immoderate indulgence of any passion, as love, hatred, fear, anxiety, yielding to discontent, dejection, and impatience; prodigality in expense; excess in meat, or drink, or their opposites of extreme abstinence and fasting; refusing to take the nourishment necessary to preserve the health of the body, or the medicines necessary to restore health, in cases of sickness or disease. Intemperance and gambling lead almost directly to self destruction.

As we are in no case to take away our own lives, so we are never to take away the life of our neighbour *unlawfully*. If we occasion the death of our neighbour without design or malice, we contract no guilt. Cases of this kind not unfrequently occur, by what are called *unavoidable accidents;* and sometimes a man's dearest friend becomes the destroyer of his life. If, however, there has been carelessness, or inattention, in the act which occasions the death of a

fellow creature, the author of that act, though certainly not a murderer, is not wholly free from guilt: and indeed where no guilt is incurred, a good man will always regard it as a deeply afflictive occurrence in Providence, when he is permitted to be the cause of his neighbour's death. The various kinds of homicide are, by the laws of all well regulated societies, accurately defined, and the degree of criminality attached to such as involve guilt, is carefully discriminated.

The taking away the life of a human being, with deliberation and design, or with what is usually called "malice aforethought," constitutes what in our language is called *murder*, and involves guilt of the most aggravated kind. When the punishment of murder was prescribed to Noah and his sons, the reason assigned for it was, that "in the image of God made he man;" on which Scott very justly remarks in his commentary, that "though the moral image of God in which man was at first created be defaced, yet the natural image remains: and it is the most daring act of rebellion against God, to assault his visible image on earth, and destroy the life which he communicated: and it is observable that the reason given for the punishment of the murderer with death, is taken from the affront which he offers to God, not from the injury which he does to man." We live at a period, my young friends, in which much is said and done to correct the sanguinary character of our penal code of laws. In this I do most sincerely rejoice; being of the mind that but few, if any crimes, beside murder and that which plainly involves its guilt, ought to be punished with death. But to exempt deliberate murder from this penalty, would unquestionably be an awful extreme on the other hand. It is idle and palpably false, to represent, as some do, that the declaration "whoso sheddeth man's blood by man shall his blood be shed," is nothing more than a part of the ceremonial law of the Jews. This was the law given to Noah immediately after the deluge, more than eight hundred years before the institutions of Moses existed. Those institutions did no more than recognise the validity of this law, which was manifestly intended to be binding on the whole human race, to the end of time. Hence I agree entirely with the excellent commentator already quoted, in his remarks on the divine declaration which has just been repeated. He says—"From this energetick declaration it certainly follows, that wilful murder ought invariably, in all communities, to be punished with death; whatever form it assumes, or however it may, by specious but delusive pretences, be extenuated; and that God will himself require it of those who suffer the murderer to escape; so that the punishment of murder will, in some way, be inflicted on them as accessaries to the crime." We may, therefore, well tremble for our country, if wilful murder is by law exempted from the punishment of death—Our land will be defiled by blood. Indeed such defilement it has, in some measure, already contracted, by not punishing with death the fashionable murders which are committed in duels. These are often murders of the most deliberate and aggravated kind; and I am not aware that in a single instance they have, in our country, been visited with the penalty which the laws both of God and man denounce upon the perpetrators. We see then, that there are cases in which it is *lawful* to take away the life of a fellow creature—nay, in which it is contrary to the law of God to forbear to do so. Magistrates are appointed for this purpose, in all well ordered communities; and they have a high responsibility for the faithful execution of the sacred trust confided to them.

And in cases where murderers of every description escape punishment from the hands of men, they are often given up of God to the horrors of a guilty conscience—sometimes to such a degree as to confess their crime, and even to seek the punishment which for a time they had avoided. In other instances, the most marked interpositions of Providence have been witnessed, to detect murderers and bring them to justice. It has even passed into a vulgar proverb, that "murder will out."

But as in regard to ourselves, so also in regard to our neighbour, this command may be violated in the sight of God, where there is no overt act. He who *desires* to take away the life of his neighbour, and is prevented only by fear, or the want of a favourable opportunity, is as really a murderer in the sight of God, as if he had perpetrated the guilty deed. Nor is any one free from the charge of violating this command, who indulges in any of the malignant passions; such as implacable hatred, desire of revenge, corroding envy, and causeless or excessive anger. When anger is justifiable—as we must admit that it sometimes is, since on one occasion we read that our Saviour was angry, and the apostle Paul says, "be angry and sin not"—it will not transport a man beyond himself, but be tempered by reason and self-command, be of short duration, and never be followed by a hatred of the offender, but by compassion, and a desire to reclaim him by acts of kindness—"to heap coals of fire upon his head."

Not only in our tempers and our passions, but in our speech and actions, we may indulge in that which often *tends* to actual murder, and sometimes produces it; although such a consequence may not even be thought of at the time. Bitter and provoking words, threatening, reviling, deriding and sarcastick speeches, or writing; striking, wounding, quarrelling, cheating, imposition, cruelty and every kind of oppression—all these, and many things of a similar character, not easily specified, have been seen in fact to issue in the shedding of blood; and are therefore to be avoided, by those who would keep free from the guilt of transgressing this command.

But I cannot close the present lecture, without distinctly and solemnly reminding you, that all who either by their example or their words, seduce others into sin, are chargeable with endeavouring to murder their souls; to subject them to all the horrors of the second death—a thousand fold more dreadful than the death of the body; and of course that they break the sixth commandment in the most fearful manner. Dread, therefore, my young friends, dread exceedingly, the guilt of leading others into sin; and for yourselves, avoid every seducer, as you would avoid the pestilence. Fortify your minds against all corrupt principles, and all evil examples. Look to God to guide and protect you. Flee to the Saviour, and endeavour to lead others to him; for till your "life is hid with Christ in God," you can never be secure against the danger of final perdition.

WITHERSPOON ON REGENERATION.

(*Continued from p.* 401.)

The life of a Christian is constantly represented in scripture as a life of vigilance and caution, of activity and diligence. "Be sober and vigilant, for your adversary the devil, as a roaring lion, walketh about seeking whom he may devour."* The same apostle says, "And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to know-

* 1 Pet. v. 8.

ledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Wherefore the rather, brethren, give diligence to make your calling and election sure."* I beg it may be observed, that this is no way contrary to that confidence in the divine mercy and good hope through grace, which the gospel imparts to the believer.

These are intended to animate him to diligence in duty, in dependance on divine strength, and are themselves gradually confirmed and improved, by producing their proper effects. Few seem to have enjoyed more of the consolations of the gospel than the apostle Paul; and yet he represents even the fear of final disappointment, as what daily influenced his own conduct. "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."†

I cannot help taking notice here, that there is often just cause to find fault even with persons who, to all appearance, are sincerely pious upon this subject. For all such I desire to have the highest esteem, and to treat them with the greatest tenderness and affection. In the mean time, they ought to be willing, and even desirous, to have their mistakes pointed out to them. Now I am persuaded, there are many who seek after assurance of their own interest in God's favour in a wrong way, and that they often expect it in a degree that is not suited to the present state.

I. They often seek it in a wrong way; they are ready to lay hold of impressions upon their minds; and, in a variety of particulars, are in danger of repeating the sin of the Pharisees, who asked a sign from heaven. When a minister is speaking or writing on this subject, they expect something particular and personal; and, if I may speak so, that he should be in God's stead, and give them assurance, in place of telling them how they ought to seek it. But this eagerness, from however good a disposition it may spring, is unwarranted and preposterous. We must be satisfied to walk in the way that God hath pointed out to us; to give thanks to him for the sure foundation of a sinner's hope which is laid in Zion, and to conclude the safety of our own state from a serious and deliberate examination of ourselves, by the rules laid down in the holy scriptures. In this way only, is the most solid, settled, and lasting peace to be obtained.

Perhaps some will be ready to say, Do you then condemn in general all regard to impressions that may be sensibly felt upon the mind, or all secret and powerful suggestions of passages of scripture? Does the Holy Ghost, the Comforter, never in this manner enlighten or refresh those souls in whom he dwells, according to his promise, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people?"* No, far from it; I have no design of denying the real operation or gracious presence of the Spirit of God, which is certainly one of the most essential and one of the most comfortable doctrines of the "glorious gospel;" but at the same time, from the love I bear to it, I would guard it against mistakes and abuse. When any truth, or any passage of scripture is suggested to the mind, which particularly and strongly points out the duty proper to our present state and circumstances; when this is backed with a powerful sense of its obligation, and by

* 2 Pet. i. 5—10. † 1 Cor. ix. 27. * 2 Cor. vi. 16.

that means a deceitful or slothful heart is revived and quickened; this is thankfully to be acknowledged, and readily complied with. When a doubtful, dejected, or desponding mind is relieved, by a strong and affecting view of some encouraging promise, or gracious invitation to the weary sinner, or the contrite spirit; when, in such a case, the mind is led to a discovery of the rich mercy and free grace of God to the guilty and miserable, it ought to be embraced and improved: and in many such instances, serious persons harassed by temptation, have had cause to say with David, "I will bless the Lord, who hath given me counsel; my reins also instruct me in the night season."*

This is no more than the necessary consequence of the constant overruling providence of God, which, as it extends to the disposal and direction of the most minute circumstances in the course of nature, cannot fail to be particularly exercised about the holiness and peace of his own children. They obey what appears to be their duty, or an argument against sin; they trust the divine faithfulness in what concerns their comfort; and adore the divine wisdom and goodness in the propriety and seasonableness of either or both. But for any person, from the sudden suggestion of a passage of scripture, ("I am thy God" for example; or, "I have called thee by thy name, thou art mine") without any examination of his temper and disposition, to conclude the safety of his state, is surely a piece of presumption without ground.

Neither is it less foolish than presumptuous; for all such must be liable to be cast down, by other and contrary suggestions. We know very well, and have an instance of it in our Saviour's temptation, that satan can suggest passages of scripture; nay, and speak piously and plausibly upon them: but their conclusions must be tried by other scriptures. To all who are inclined to the above deluding practice, I would say with the apostle John, "Beloved, believe not every spirit, but try the spirits, whether they are of God."* Or with the prophet Isaiah, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."† There is also a very proper advice, mixed with caution, given by the same prophet, in the following words; "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light; let him trust in the name of the Lord, and stay upon his God. Behold all ye that kindle a fire, all that compass yourselves about with sparks, walk in the light of your fires, and in the sparks that ye have kindled; this shall ye have of mine hand, ye shall lie down in sorrow."‡

2. I must also observe, that many serious persons seem to desire, and even to expect assurance, in such a measure and degree as is not suited to our present state. They would have faith and hope to be the same with sense. They would have heaven and earth to be the same, and would put on their crown before they have finished their course. I am persuaded, many deprive themselves of that comfort to which they have an undoubted title, and which they might easily possess, by aiming at that which is beyond their reach. They do not remember, that it is true in this respect as well as in many others, what the apostle says, "Now we see through a glass darkly, but then face to face: now I know in part, but then shall I know even as also I am known."§ Would you but reflect upon yourselves, Christians, you

* Psal. xvi. 7.

* 1 John iv. 1. † Is. viii. 20.
‡ Is. l. 10, 11. § 1 Cor. xiii. 12.

would be ashamed of your complaints. You would be ashamed that you should so much as lay claim to so high a degree of comfort, when you are so careless in your duty. Your improvement in the spiritual life is but very gradual, and therefore it is no wonder your hope should be but in proportion to it.

It is of the greatest consequence in religion, to distinguish carefully between that hope and comfort which arises directly from the promises of God in scripture, and that which arises from a reflex observation of the change that has taken place in our own temper and practice. To entertain and encourage doubts in the former case, is directly contrary both to our duty and interest; but in the other, perhaps suspicion and diffidence is most becoming the Christian temper, and most conducive to the advancement of the Christian life. Is there any person perusing this treatise, who is incommoded and distressed with anxiety and fear? Take heed that you be not doubting as much of the certainty of God's word, as you are jealous of your own state. Is it not more than sufficient that you have so many gracious invitations, so many full, free and unlimited offers of mercy, through a Redeemer, to the chief of sinners? Does it not give repose to the mind, and rest to the conscience, when, by direct acts of faith, you receive and rely on Christ alone for salvation; seeing him to be single in this undertaking, and all-sufficient for its accomplishment, and therefore cleaving to him as your Lord and your God, and your all. I would not choose to affirm, that assurance, in the ordinary sense of that word, is essential to faith, or that its proper description is, to believe that my sins are forgiven me; yet surely, some measure of hope is inseparable from it. Faith and despair are opposite and inconsistent. If you do really believe the sincerity of the offer; if you do really believe the fulness and ability of the Saviour, "the God of hope will fill you with all joy and peace in believing, through the power of the Holy Ghost."

To this let me add, that considering the matter, even with regard to a renewing and sanctifying work of the Spirit upon your hearts, your complaints are often excessive and unreasonable. You would have evidence, not that the work is begun, but that it is finished. You desire comfort, not such as is sufficient to strengthen you against temptation, and bear you up under suffering; but such as would make temptation to be no temptation, and suffering to be no suffering. But if you are sensible that you still adhere to God as your portion, that you cannot find peace or rest in any thing else; and that a whole world would not induce you to give up even your doubtful title to his favour and love, surely you ought to endeavour after composure of mind: you may be frequently in the state of the apostle Paul, who says of himself, "Our flesh had no rest, but we were troubled on every side, without were fightings, within were fears."* And yet say with the same apostle, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."† It is not meant by this to condemn an earnest desire to abound in hope, or a frequent and strict examination of our state and temper; but to warn Christians against impatience, and against an unthankful, fretful disposition, which indeed disappoints itself, and prevents the attainment of that peace, for the want of which it complains.

(*To be continued.*)

* 2 Cor. vii. 5. † 2 Cor. iv. 8, 9.

THE FLOATING CHAPEL.

'Twas Sabbath morn. The summer sun
In cloudless splendour shone,
And tinged with gold each curling wave,
As soft it rippled on:
I walked along the winding shore,
Bespread with pebbles rare;
For thus I hoped ere noon to reach
The distant house of prayer.

I came where by the river's bank,
Some stately vessels lay;
And many seamen sought the beach,
In Sabbath raiment gay;
I marked not, as they paced along,
Their staid and thoughtful air;
But sighed, and wished they'd turn with me
And seek the house of prayer.

At length a streamer fair and broad,
My fixed attention drew;
For in its folds it gave the dove
And olive branch to view:
The seamen climbed the vessel's side,
Which did this banner bear;
I followed, and with joy beheld
A floating house of prayer.

Above, beneath, each stedfast eye
Upon the preacher hung;
And sweet and holy was the strain
The sons of ocean sung;
No vacant look, no wand'ring glance,
No restless form was there;
Nor did one wanton leer defile
The seaman's house of prayer.

I listened to the gospel's sound,
Amidst a scene so new;
And saw at times the stranger tear
A manly cheek bedew;
I prayed that He, who loves his own,
Might make that ark his care;
And many souls be born within,
The seaman's house of prayer.

The rippling wave, the winding shore,
No longer meet my gaze;
No more the snow-white Bethel flag
My wandering footsteps stays;
But oft amidst the holy calm
Of Sabbath morning fair,
My thoughts with new delight recal
The seaman's house of prayer.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from page* 409.)

Paris, July 28, 1828.

Monday.—The French, it is said, have no idea which corresponds with the English word *nasty*. I have been completely routed from one café, by the nasty *nose* of a person I always found there: the effect of large quantities of snuff on this organ of sense is truly disgusting. In other cafés I have been indescribably annoyed by the profound coughing, and hemming, and clearing, and pumping, and blowing of the various passages to the mouth. The people here seem to reserve all these morning operations for the breakfast hour.

The French have the reputation of being the most refined and polished nation in Europe; but for myself, I have met with more incivility and rudeness from them, than from any of our own backwoodsmen. As an example of incivility, I will mention the following incident: At the evening party at Cuvier's on Saturday, I again, to my great surprise, fell in company with the man I first saw in the *wilds* of the state of New York, and afterwards met at a dinner party in England. We saluted each other with great rapture; and as I learned that he was domesticated in the Garden of Plants, I was rejoiced to think that I had found a person whose taste in natural science was congenial with my own, and who now had an opportunity of returning the little kindnesses I had bestowed upon him when a stranger in America, and when we were in London together: but alas! our rapturous salute was all the indication he ever gave, that we had seen each other before. This example is by no means a solitary case of incivility which has occurred to myself: and I could mention others quite as gross, which have been suffered by my friends. But their want of

kindness is exceeded by their rudeness and ill manners. The other day, I inquired of a well dressed person standing at a shop door, the way to a certain street; not hearing distinctly his reply, I requested him to repeat it: upon this he flew into a terrible rage: he clenched his fist, gnashed his teeth, stamped his foot, swore furiously, and called me, in all the bitterness of his heart, *an Englishman*. Although the traits I have mentioned appear to be generally true of this selfish nation, yet I rejoice to know that there are some honourable exceptions. I will reserve farther anecdotes on this subject till we meet; and will now mention two or three of the many sights which I have witnessed to-day.

By appointment, I engaged to visit our late consul, the amiable Mr. Warden, at one o'clock, to accompany him to the French Institute. On my way to his residence, which is on the other side of the river, I examined the Bourse or Exchange. This is perhaps one of the most magnificent and chaste pieces of architecture in Europe. One of my friends, who has been in Italy, says there is nothing there which surpasses it. The building is oblong; sixty-four Corinthian columns, of white stone, surround it, and form a vast quadrangular portico or colonnade: the principal front is adorned with fourteen additional pillars. The interior is as striking and beautiful as the exterior: the ceiling of the grand hall, which will contain about two thousand persons, is ornamented with a number of emblematical figures, so admirably *painted* that I could hardly persuade myself they were not *bas reliefs*. This edifice was designed and commenced by Napoleon.

I passed over the Seine by the bridge called Pont des Arts, which extends from the Louvre to the National Institute. This bridge is intended for foot passengers only, who pay one sou each for crossing: it has nine cast iron arches. A fine view of the busy scene around, from the Pont Neuf to the Pont Royal, is here rendered highly interesting by a fine camera obscura, which is placed in the centre of the bridge.

Passing the Institute, I strolled through a number of dirty, thronged and narrow streets, and then stopped for some minutes at the church of St. Sulpice, which is one of the finest religious edifices in Paris. On each side of a majestic portico, there is a tower, 210 feet high, on the top of which I noticed the signals of a telegraph. The interior is filled with little chapels dedicated to various saints, most of which are ornamented with fine paintings. Behind the altar there is a magnificent chapel, dedicated to the Virgin. She is represented descending with the infant Saviour to the earth, supported by clouds. The peculiar manner in which the light falls from an opening in the top of the dome in which this beautiful painting is placed, produces a magical effect, and it is said first suggested the idea of those wonderful pictures called dioramas, two of which I described to you when in London. Two large shells, called by Linné the *chama gigas*, contain the holy water used in this church; and on the pavement is traced the meridian line of Paris.

The residence of Mr. Warden is near St. Sulpice. After conversing with him for about an hour, we went together, at two o'clock, to the Institute. Every one familiar with the progress of physical and mathematical science, must acknowledge the pre-eminence of the French in these respects; and I visited this grand focus of national genius, full of enthusiasm and high expectations. Before entering the hall where the business is transacted, I was introduced to several distinguished men, who were stand-

ing about in little groups, in a large contiguous saloon, lined with an immense and valuable library, and ornamented with a profusion of busts and portraits; among the rest, I was pleased to see a good likeness of Dr. Franklin. We were seated in the hall before many of the members had assembled, and those who were the most distinguished were pointed out to me by Mr. Warden, as they entered. The Count Chaptal took his seat close to mine. I was astonished to see him look not more than fifty years old: his complexion, like that of most elderly French gentlemen, is very sallow, and the expression of his features was rather mild and pleasant than powerful. Not far from him sat the famous Gay Lussac, busily occupied in reading some papers: Robiquet, the chemical annalist, leaned over his shoulder. Directly opposite to me was the aged and sightless Lamarck: he was conducted to his seat with great care and peculiar kindness, by Biot and Arago, the first mathematicians perhaps now living. The infirmities of age have almost completely disabled Lamarck. I was exceedingly fortunate in seeing this great naturalist, as he will perhaps never be found in publick again. The barons Fourrier and Cuvier, two of the perpetual secretaries of the Institute, were close by me on my right, with many other venerable and distinguished men. As each member receives an annuity from government, of which he forfeits ten francs (two dollars) for non-attendance, the meetings of the Institute are always well attended.

After the members were called to order with a mace, the Baron Cuvier read the title-pages of thirty or forty books and pamphlets, presented by the authors to the Institute, during the week which intervenes between their sittings. Some of the works were from my friends in America; and had they seen the *sang froid* with which their labours were noticed, their pride of authorship would have been highly piqued. After this, there was a short and animated extemporary debate, between the Baron Thenard, Arago, and some others, which was not only instructive but highly amusing. Thenard is something of the *beau* in his dress: he looks a good deal younger than his long reputation as a chemist would seem to indicate, and is quite fluent and animated in his style of speaking. A long and dull, though valuable essay, on a scientifick subject, was now read, in the midst of which I followed the example of many others, and left the hall.

You may expect me to draw a parallel between the Royal Society of London and the National Institute of Paris, but the two associations are so differently organized, that this cannot fairly be done. There are, undoubtedly, more profound and eminent men in the Institute than in the Royal Society; but the latter possesses some men, whose researches and discoveries raise them perhaps above the level of the most celebrated in the same departments of science, who belong to the Institute.*

Tuesday, July 29th.—I passed a considerable part of this day at the Sorbonne, an establishment peculiarly interesting to me, on account of the lectures on physical science which are now delivering here, by professors of the highest reputation. The Sorbonne comprises a number of edifices, arranged in the form of a hollow square. It was rebuilt from its ruins by Cardinal Richelieu, and in the church there is a fine monument to his memory. The great Gay Lussac lectured for us to-day, in a large and convenient amphitheatre, well filled with an

* It will be recollected that Davy and Wollaston were alive when these Notes were written.

exceedingly attentive audience: his subject was the nature and properties of cyanogen, or the base of Prussic acid, a substance which he had himself discovered; but throughout his whole lecture, which continued more than an hour and a half, he never once hinted that most of the facts which he noticed were derived from his own ingenious researches. This eminent philosopher does not appear more than forty-five years of age: his countenance is by no means impressive or prepossessing; his manner is however pleasing, and his discourse was delivered with great fluency and ease, without the aid of any notes. This I thought remarkable, as he frequently rattled off the atomic weights of a number of substances, to the sixth or seventh decimal figure. I thought him rather repetitious; yet perhaps this is a good fault in a scientifick lecturer. The principles and the facts, he turned over and over, in a very elaborate manner, presenting them to the class in almost every possible manner. He unfortunately failed, like all other demonstrative teachers, in some of his experiments; and I was greatly gratified to notice the silence and sympathy of the whole audience, on such occasions. The apparatus he used was neither showy nor extensive, and in point of manipulation he was not as neat and expert as many of our professors at home. After the lecture was over, I was pleased to see the great philosopher lay aside all formality, and amuse the students who crowded around the lecture table, with some unexpected and startling chemical experiments. From the dress and general appearance of the students who filled the lecture room, they for the most part seemed indigent persons, who were acquiring knowledge, not so much from the impulse of curiosity, or a love of science, as with a view of obtaining a future subsistence. The facilities enjoyed in Paris for the prosecution of scientifick researches, for the acquisition of classical learning, and for the study of the fine arts, are unrivalled. The numerous and vast publick libraries which enrich this metropolis, and the gratuitous lectures on all the branches of physical science and general literature, accessible to the studious or inquisitive of every description, are deserving of all praise. "There is something," says an American essayist, "in this species of munificence, in this bounteous and charitable effusion of intellectual sustenance, that captivates the heart and delights the fancy."

Wednesday, July 30th.—To-day I went in search of philosophical instruments; and truly it required some skill, courage, and labour, to discover and penetrate the various and widely separated nooks and obscure holes, where they are manufactured. The most accurate thermometer maker I found in a little dirty upper chamber, at one extremity of the city; and at the other extremity I found some other instrument maker—*here* I had to go for one thing, and *there* for another, so that I became tired and discouraged before all the objects of my search were procured.

The most extensive establishment for chemical and philosophical apparatus, is that of Pixii, who is a very obliging and intelligent artist. He has, however, but a few ready made instruments. He will supply almost any thing to order, if you give him time; but this plan is inconvenient for me, as I am desirous of taking them with me on my return home. Such articles as Pixii could immediately furnish, I have requested him carefully to box up. I would advise my scientifick friends, travelling in Europe, to get their apparatus in London, where most of it can be obtained at quite as cheap a rate,

and where it may generally be seen in the shops, before the purchase is made.

Thursday, July 31st.—Among the many objects which I examined to-day, was the Corn Market. This vast and curious edifice is constructed for the most part of cast iron, and is in the form of a rotunda. Through the upper part of the dome, which is 131 feet diameter, the light is admitted by a lantern 37 feet across. When directly under its centre, I produced a loud and remarkable echo, by stamping on the floor. The interior of the building is crowded, with an immense number of barrels, and bags of grain and flour—close to the wall on the outside, there is a column 95 feet high, on the top of which there is an enormous sun-dial; and from its base there issues a copious stream of water. Large markets for the sale of different articles are thickly scattered over the metropolis—thus they have the wine market, the poultry market, the leather market, the butter, eggs, and cheese market, &c. &c. The market of the Innocents, for vegetables, occupies a vast open space, in the centre of which there is a fountain of water, which, to my fancy, is the most interesting fountain in the city. If rendered more simple by divesting it of the tritons, naiads, and other water animals, it would make a beautiful and appropriate ornament to our Washington Square. The house in which Moliere was born is close by—a bust of the author in front indicates the spot.

The evening I passed with a party of ladies and gentlemen, and had some opportunity of witnessing the style and manner of a Parisian social circle. The ladies wore their hats all the time. They had but little chat among themselves, but were wonderfully voluble when addressing the other sex. To play at cards, seemed to be the object of our coming together. Refreshments are rarely sent round during the evening—after tea and coffee, we were regaled with nothing but some scented sugar and water.

Friday, August 1st.—For some days past I have been a good deal anxious for my friend Dr. Gardner. I have inquired for him, time after time, at many of the hotels; have visited all the publick gardens; have loitered along the Boulevards, and lingered in the Palais Royal, looking for him—but all in vain. To-day, it struck me for the first time, that I might discover if he were in Paris, by applying at the police office. I was familiar with the indefatigable vigilance of the French police, and recollected the story of the stranger who had lost his way in the streets, and had forgotten the number and name of his hotel. In this dilemma, it is said, he directed a cabriolet to drive him to the police, where an officer told him who he was, where he lived, and the shortest way home. I forthwith gave my servant the proper directions, and he soon returned from the office, with the desired information. I found that the Dr. had arrived a day after me in Paris—that he stayed some time at Meurice's hotel, and was now living near the Tuileries—the number of the house being given. I set off immediately for his lodgings, but not finding him at home, I left a note, stating when and where he might see me. Learning that the Dr. did not commonly return to his rooms before night, I spent the day in my customary wanderings.

One of the most imposing views in Paris is had from an open area on the right bank of the Seine, called the Place of Louis XV. At a short distance in front stands the Palace of the Tuileries; behind is the grand avenue of the Elysian fields, terminated by a magnificent triumphal arch; on the north there

are two magnificent palaces, separated from each other by the *rue Royale*, which street is terminated by the bold front of the church of the Madelaine; and on the south the eye, glancing over the fine bridge of Louis XVI., rests on the lofty and noble front of the Chamber of Deputies. I first entered the Place of Louis XV. on a bright moonlight evening. The magnificence of the scene around me, and the stillness which prevailed, were strongly contrasted with the horrible recollections connected with this memorable place. Here the nuptials of Louis XVI. were publickly celebrated, when hundreds were crushed to death by the mob. Here the first spark of the Revolution was kindled. Here the statue of liberty was placed on the pedestal, from which that of Louis XV. had been overthrown and demolished; and here, at the foot of this sanguinary altar, the blood of Louis XVI. was shed, together with that of many thousands.

The church of the Madelaine, seen in the distance, will be, when finished, the most magnificent religious edifice in the metropolis. Its colonnades of massive pillars, give it some resemblance to the Exchange, in its exterior. It was dedicated by Napoleon to those who died in the wars of France, and was called by him the Temple of Glory.

I visited to-day a number of bazaars, called here passages. These are streets covered over with a glass roof—something like our Arcades. The shops, in some of these passages, are fitted up in the most superb style; and owing to the dirty, disgusting, and dangerous state of the streets, they are places of great resort. The passage of Panoramas is close to my lodgings—the articles for sale here are almost as various as those in the galleries of the Palais Royal; but the most airy and splendid passage is that from the Rue Vivienne, which is ornamented with statues.

Saturday, August 2d.—Just after breakfast this morning, my door was opened by my friend Dr. Gardner. We greeted each other with mutual joy; and it was some time before our first emotions of pleasure subsided, so far as to enable us to talk over the events which had occurred during our separation. He had taken every means to discover my residence—even his application to the police, by some oversight or carelessness of the officer, proved ineffectual. When Dr. Gardner left America, it was his intention to spend a year or two in Paris, pursuing his professional studies; but he now told me he was heartily tired of being *alone* —that he would accompany me in the rest of my rambles, and then return home with me in the same ship. After much conversation, we set off together to view the coronation robes of Napoleon, and the other regalia deposited in the cathedral of Notre Dame. We found them in a large dirty upper room in the church. The robes are spread out in large drawers, which are opened by moving round on a pivot—they are rich and dazzling, being covered with a profusion of solid gold cut into various devices; some are of blue, and some of purple velvet. I should think a plain coat and jacket vastly more agreeable to the wearer, than these heavy unwieldy vestments. These robes are still worn by the priests on great occasions, to astonish the vulgar. In some rough closets in the same room, are arranged the regalia of Charlemagne, and many gold and silver vases, chalices, and other articles, some of which are studded with sparkling gems. Among other curiosities, there is a supposed fragment of the true cross, and a portion of our Saviour's crown of thorns. That which seemed to interest our guide more than any

thing else, was a large figure of the sun, in gold and jewels, presented to the church by Louis XVIII. In one of the apartments, we saw a quantity of old tapestry. Much of the magnificence of Notre Dame was destroyed during the revolution, but great exertions are making to renew its former grandeur. After examining the regal baubles and gew-gaws of England, which are in the Tower, those of France can excite but little admiration. I was exceedingly desirous of seeing the large blue diamond, said in our mineralogical works to be among the crown jewels; but our guide, who was one of the priests of the cathedral, could give us no information about it. After paying our fee, which is quite as usual in France as in England, on such occasions, we went to the court house, called here the Palace of Justice.

I should not succeed in giving you, even if I should attempt it, any just idea of the immense and irregular pile of buildings, which form the Palace of Justice. Some of the halls are imposing, and some very mean. The image of the Saviour on the cross, we noticed in some of the rooms, over the bench on which the judges sit. Some of the galleries are filled with shops, in which books, and shoes, and confectionary are sold. The building in front has a tolerable appearance, when seen from its immense court yard—the centre gate of which is so covered with gilded ornaments, as to destroy the beauty and effect which might have been produced by half the labour and expense. Neither our inclination nor the nature of our pursuits, induced us to remain long in the halls of justice; but from the short specimens of the eloquence of the French bar, which we witnessed, we found it characterized by excessive vehemence of declamation, even on subjects of the most trifling nature.

At a late hour, we dined together at an excellent eating house near the Palais Royal. You may be surprised that I have said so little respecting the pleasures of the table, which are here more redundant and delicious than in any other part of the world. As a chemist, if not as an epicure, I analyzed the bills of fare, or *cartes*, of some of the most distinguished restaurateurs. The fish, and fowl, and meats, in all their forms and varieties—the desserts, and wines and liqueurs—I examined with great nicety; and I must say, that for myself, I prefer the daily fare of an English or an American table, to all the savoury and unintelligible small dishes, which characterize French cookery. I have no hesitation, however, in recommending to the mere gourmand, who is disposed to value the gratification of his palate above all other enjoyments, to select Paris as the most luxurious place of abode.

Sunday, August 3d.—To avoid circumlocution, when I write *we*, I wish to be understood as meaning Dr. G. and myself. Both in the morning and afternoon, we attended publick worship in the Oratory. The French sermon was by one of the *pastors*, and the English one by a stranger; neither of them were at all remarkable.

Monday, August 4th.—There is a very convenient kind of hackney coach here, called the Omnibus: it drives perpetually round the Boulevards, from sunrise till after sunset, and for a few sous you may be conveyed in it through its whole tour. To-day we intended visiting the cabinets attached to the Garden of Plants, and stepping into an Omnibus, which passed on the Boulevard close to my lodging, we were set down in a few minutes, near the site of the old Bastille, not far from the garden. The dismal dungeons of the Bastille, so notorious in history, are now in ruins; and as I stood upon the spot, my fancy became alarmed by the frightful re-

collection of the scenes of human misery, endured in this place. Napoleon proposed erecting a grand fountain here, to be supplied with water from the canal called the Ourcq, a portion of which now flows through what was once a subterranean passage to the gloomy cells of this horrid prison house. In a large frame building close by, there is a model of the contemplated fountain: it is a huge elephant, out of whose trunk the water was to flow. Some idea of this monster may be formed, when it is stated, that there is a stair-case in one of his legs, leading to the tower on his back.

Leaving the Bastille, we crossed the Seine by the bridge of Austerlitz, and soon entered the Garden of Plants. As I have already detained you some time in the garden, we will proceed immediately to the cabinets. The Cabinet, or Museum of Natural History, is at one end, and occupies two floors more than 600 feet in length. The lower rooms are principally occupied by a vast collection of minerals and fossils, some of which were far more splendid than any thing of the kind I had ever before seen. I could go into many details, but I should only fatigue myself, without giving you any adequate idea of these treasures; for in this establishment is collected the results of the labours of the most distinguished naturalists, during their whole lives. The metallick ores make a most superb display. I was peculiarly gratified with some beautiful specimens of amber, quartz, carbonate of lime, and the precious stones. Among the animal remains, the hair of the mammoth, found in a block of Siberian ice, was interesting from the story of its discovery by dogs, which I read during my early years. On this floor the fish and reptiles are also arranged; and I was a little startled to find some of the labels attached to these last animals, written by my own hand—they were, no doubt, sent to the Museum from America, by my friend, C. A. Leseuer, who was employed as a naturalist by the government.

The long gallery on the second floor, is literally crammed with quadrupeds, birds, and other animals. It is said that but few specimens of birds and beasts are wanting, to complete the whole series of known species. The manner in which the animals are preserved and arranged, is unnatural, and inconvenient for examination. I have no hesitation in saying, that neither the French nor the English, practice taxidermy as well as the Messrs. Peales in Philadelphia; and that for graceful and natural attitudes, the recent animals in their Museum, far surpass any in London or Paris. The insects, shells, and marine productions, are by no means what I expected to find. Near some of the butterflies, there are the caterpillars, formed beautifully of wax, illustrating the transformation and history of the insect.

We now examined the immense cabinet of Comparative Anatomy. Here the indefatigable industry and profound skill of the Baron Cuvier, is every where displayed. The skeletons are so arranged that you can readily discover the analogies which subsist between them. Here may be seen the peculiar structure which unites strength and activity, in the tiger, the lion, and the elephant, and that also which is adapted to swiftness, in the antelope and horse. The anatomy of the egg pleased us very much—there are twenty-four fine preparations of it, showing the appearance of the first development of life and organization, to the little chick bursting from the shell. There is here also a vast number of fine wax models, of a great variety of animals. Snails in wax are attached to their shells, coloured with all the richness and variety of their

natural hues. The anatomy of the singular shell called the chiton, was highly interesting—but I must not particularize on this subject any farther.

In one of the rooms we saw a number of mummies from different countries—those from Teneriffe were white. On looking at the body of an ancient Egyptian, disengaged from its splendid coffin and wrappers, the following lines of Campbell express some of the thoughts which glanced over my mind.

And thou hast walked about, (how strange a story!)
In Thebes' streets three thousand years ago,
When the Memnonium was in all its glory,
And time had not begun to overthrow
Those temples, palaces, and piles stupendous,
Of which the very ruins are tremendous.

Tell us—for doubtless thou canst recollect,
To whom we should assign the Sphinx's fame;
Was Cheops, or Cephrenes architect
Of either Pyramid that bears his name?
Is Pompey's pillar really a misnomer?
Had Thebes a hundred gates, as sung by Homer?

If the tomb's secrets may not be confess'd,
The nature of thy private life unfold;
A heart has throbb'd beneath that leathern breast,
And tears adown that dusky cheek have roll'd;
Have children climb'd those knees, and kiss'd that face,
What was thy name, and station, age and race?

Statue of flesh—immortal of the dead!
Imperishable type of evanescence!
Posthumous man, who quitt'st thy narrow bed,
And standest undecay'd within our presence,
Thou wilt hear nothing till the judgment morning,
When the great trump shall thrill thee with its warning.

Why should this worthless tegument endure,
If its undying guest be lost for ever?
O let us keep the soul embalm'd and pure,
In living virtue, that when both must sever,
Although corruption may our frame consume,
Th' immortal spirit in the skies may bloom.

Near the cabinets there is a convenient amphitheatre, in which publick lectures are regularly and gratuitously given, on all the subjects connected with this noble and unrivalled institution. The Baron Cuvier kindly and without solicitation sent to me a number of tickets for myself and friends, which gave us access, at any time, to all the various departments of the Garden of Plants.

(*To be continued.*)

HISTORY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

In our third volume, pages 9—14, we introduced the subject of the history of the Presbyterian church in the United States, and inserted the first chapter of this history. The second chapter is now to be given to the publick. The first, it will be recollected, explained the cause of the comparatively late establishment of the Presbyterian church in the Anglo-American colonies, and the considerations by which the most of its members were induced to choose their locations in Pennsylvania, Delaware, Maryland, and the western part of New Jersey.

CHAP. II.

THE HISTORY OF THE PRESBYTERIAN CHURCH, FROM ITS ORIGIN TO A. D. 1716.

Congregations organized; a Presbytery formed; a Synod appointed.

In the establishment of the Presbyterian church in the British colonies of North America, it was to be expected that separate congregations would be organized, for some time before their pastors would find it practicable to associate and form a presbytery. Such accordingly appears to have been the fact; but no means remain for ascertaining the exact number of these congregations, nor which of them may with certainty claim a priority of origin. Two or three of them were

probably cotemporaneous, or very nearly so, in taking a regular form. The First Church of Philadelphia, it is believed, is as ancient as any other.*

There is unquestionable evidence that the Presbytery of Philadelphia was, by a number of years, the first that was formed, in what are now the United States of America. That Judicature which, under the denomination of a General Assembly, now superintends the concerns of nineteen Synods and ninety-eight Presbyteries, and of fifteen hundred ordained ministers, and more than two thousand churches, scattered over a region stretching from Montreal on the north to New Orleans at the south, and from the Atlantick on the east to the Mississippi on the west, may be distinctly retraced to an association of not more than five or six ministers of the gospel, in the city of Philadelphia, within the first five years of the eighteenth century.

It is much to be regretted that the record of the origin of this ecclesiastical association is irrecoverably lost. It was doubtless entered at the beginning of a manuscript volume, now in the hands of the writer, which contains the minutes of the original Presbytery of Philadelphia. The first leaf of this book has unfortunately been torn off; while the rest of the volume remains entire, and in good preservation. Making, however, an estimate of the contents of the lost leaf, by the space that is filled by the proceedings of presbytery which immediately follow, it could not have contained the minutes of more than two years. And as the minutes of part of a session which was held A.D. 1706, appear at the top of what is distinctly marked as the third page, it can scarcely be doubted that the presbytery was formed in the latter part of the year 1704, or the beginning of 1705. The names of the original members cannot, of course, be given with perfect certainty; yet there is the highest degree of probability that they were nearly, if not altogether the same, which appear in the records of a session which commenced on the 22d of March, A.D. 1707. Veneration for men who were honoured, in the providence of God, to be the founders of a prosperous church in a new region of the globe, dictates that their names should appear in this history. They were the Rev. Francis M'Kemie, John Wilson, Jedediah Andrews, Nathaniel Taylor, George M'Nish, John Hampton, and Samuel Davis. Of these men, it is known that Mr. Andrews was from New England; the rest were unquestionably foreigners by birth, chiefly emigrants from Scotland and Ireland. Andrews, it appears, was ordained in Philadelphia, either before the Presbytery was regularly constituted, or immediately afterwards; and the others, no doubt, had received ordination previously to their coming to America. No authentick accounts, however, have been obtained of the precise time at which they arrived in this country, nor of the special motives which caused their emigration. Andrews was settled in Philadelphia, was the first minister of the Presbyterian denomination in the city, and for a length of time was assiduous in rendering occasional services to neighbouring vacant congregations, on both sides of the river Delaware. He died in 1746.

M'Kemie was a man of distinguished talents, zeal and fortitude. Passing through the city of New York on a journey to Boston, he, with his fellow traveller Mr. John Hampton, was apprehended and imprisoned by an order from Lord Cornbury, then governor of the province, for presuming to preach a single sermon and to baptize a child, without a special license for the purpose. He resisted this persecution with

* See note at the end of this chapter.

great dignity and firmness; and after suffering many hardships, was at length acquitted by a jury of the vicinage; and yet, by the unjust exactions of those in power, was compelled to pay a large sum as the cost of prosecution. His place of stated residence was in the county of Accomack, in the state of Virginia, very near to the Maryland line. The Protestant Episcopal Church had been established in Virginia from its first settlement; and in the year 1792, it was also established in Maryland, to the subversion of the perfectly tolerant system which had been adopted by Lord Baltimore, and sanctioned by the legislature of the province. Mr. M'Kemie obtained a license, under the toleration act of 1st William and Mary, for preaching statedly at two places, one in the town of Accomack, the other at Pocomoke, in Maryland. His ministerial labours however were not confined to these places, but extended in all directions, wherever he found people willing to hear him. He was a man of eminent piety, as well as of powerful intellect, and considerable literary attainments. But the presbytery and churches did not long enjoy his counsels and care, for he appears to have died in 1708. Wilson was settled at New Castle, in Delaware, and preached occasionally at White Clay Creek and Apoquimany. He died in 1711. M'Nish performed his stated ministrations at Monoka and Wicomico; and died in 1722. Davis must have been stationed somewhere in the southern part of Delaware, or in the contiguous part of Maryland; as he and M'Nish, from local circumstances, appear to have been ordered by the presbytery in 1708, to "attend the inauguration of Mr. Hampton at Snow Hill," on the eastern shore of the latter state. Hampton, who had been released from his imprisonment at New York on easier terms than M'Kemie, died in 1721, and Davis in 1724. The place where Taylor exercised his ministry, the writer has not been able satisfactorily to ascertain, nor the time of his decease.

The original members of the presbytery, of whom the foregoing notice has been taken, gradually increased their number, by associating others with themselves. A certain Mr. Boyd was under trial for ordination as early as 1706, and was actually ordained (as it would seem sine titulo) toward the close of that year. He was the first pastor of the church in Freehold, New Jersey. He died however, in 1708. In this year Mr. Joseph Smith was ordained and settled as the pastor of Cohanzy in the last mentioned state; and after a few years, the accessions to the presbytery had become considerable. Of these, the greater part were emigrants from Scotland and Ireland. Some of them had received ordination before they left Europe; and on producing their credentials were immediately received as members of the presbytery: Others were licentiates, or probationers for the gospel ministry, who were examined and ordained at their call to a settlement. A few additional members of the presbytery, also, came from the New England states; and one was a Welshman, whose studies the presbytery superintended, and whom they afterwards licensed and ordained.

In 1716, the last year of the period now under consideration, the presbytery, besides those whose names have already been mentioned, had numbered among its members Messrs. John Henry, James Anderson, Nathaniel Wade, Joseph Morgan, Paul Van Vleck, Thomas Bratton, George Gillespie, Robert Lawson, Daniel Magill, Howell Powell, Robert Wotherspoon, David Evans, John Bradner, Samuel Pumry, and Robert Orr. A few of these had deceased, but the greater part still survived, and were actively employed in their sacred vocation.

The congregations of which at this time (1716) the presbytery appears to have had the superintendance, were Philadelphia, New Castle, White Clay Creek, Apoquimany, Monoka or Monokin, Wicomico, Cedar Creek, Kent, Cape May, Lewistown, Snow-Hill, Rehoboth, Patuxent, Neshaminy, Welsh-Tract, Cohanzy, Freehold, Hopewell and Maidenhead, Woodbridge, Elizabethtown, New York, Jamaica, Newton, South-Hampton, and two others on Long Island, whose names are not specified in the records.

No system of church government and discipline had hitherto been formally and explicitly adopted. Most of the ministers, and many of the elders, of whom the presbytery was originally composed, having come from Scotland and Ireland, were Presbyterians by education. They regarded the principles and practice of the Presbyterian church in those countries as scriptural and authoritative; and according to these, by consent and agreement, without formal stipulations, they conducted the ecclesiastical concerns which they were called to manage, in the infant churches of which they had the charge. They appear, however, to have had no connexion, as a judicature, with any foreign church whatever; but to have considered themselves as entirely independent; and as such to have managed all their business without any idea of appeal, or reference to any other body.

Some of the Presbyterial usages of these fathers of our church, were such as their descendants have not chosen to continue; but it may deserve consideration, whether the changes that have taken place have, in every instance, been for the better. They required more preparatory exercises of candidates for the ministry than are now demanded—To defend a thesis, appears to have been with them a regular part of trial. They were also rigorously strict in their attendance on presbytery. If any member were absent, they expected a letter, in which the causes of absence should be fully and clearly stated; and if they failed to receive such a communication, the delinquent was written to in a style of rebuke or censure. Several instances occur, in which they determined that excuses for absence were not sufficient, and that the party offending should be rebuked or admonished. It was likewise their custom to appoint the members of the presbytery, taken in regular order, subjects on which discourses should be prepared and delivered, at every meeting, and which were denominated presbyterial sermons. Two members at a time, were usually ordered to perform this duty; and their sermons, after being delivered in publick, were made the subjects of examination and remark in the presbytery.

Agreeably to a standing order, an inquiry was made of every pastor, at each meeting of the presbytery, how the people of his charge had fulfilled their contracts for salary, as well as what had been the general treatment which he had received from them: And then in turn, they inquired of the lay members, how their ministers severally had performed their clerical duties, and supported the ministerial character among them. In this business, also, great strictness appears to have been used; and yet there were but few instances of complaint. The books of church sessions were required to be regularly produced and examined, at every stated presbytery. In one instance, the ruling elders of a congregation are denominated *assistants;* but they appear to have been invested with the same powers which are now possessed by elders in the Presbyterian church; and are always styled *elders* in the entry of their names, at the first meetings of Presbytery.

A very friendly intercourse was

maintained by the presbytery with the Congregational and Independent ministers of New England; notwithstanding the difference which existed in regard to church government and discipline. A letter appears, under date of May 24th, 1708, directed "to Mr. Davenport, Mr. Webb, Mr. Shove, and Mr. Buckingham," who probably were clergymen of the Congregational order in the state of Connecticut; in which their aid is requested, in composing some differences among the people of Woodbridge, where these ministers had been instrumental in settling a pastor. Another letter on the same subject, of the date of September, 1712, is directed to Dr. Cotton Mather, of Boston, in which they speak of him in terms of high respect and great affection. They also made application to the ministers of Boston, to join with them in soliciting pecuniary assistance from the dissenting churches in Britain, for the extension of the gospel in the unsettled country where they were beginning to form congregations.

Poverty was manifestly the common lot of both ministers and people, during this whole period. The clergy who were settled in congregations were, in many instances, not above the want of some of the necessaries of life; and yet they appear to have cheerfully contributed something to the assistance of others, more necessitous than themselves. The church in Philadelphia, we should suppose, was as likely as any other to be able adequately to support the gospel ministry; and yet it appears that, on one occasion, a charity of ten pounds was bestowed out of a small fund, to aid in maintaining its pastor.

To establish a fund for the assistance of poor and destitute congregations, and for some other purposes of piety and charity, was an object of early attention. To promote this, they wrote letters in a very pathetick strain to the presbytery of Dublin in Ireland, to the presbytery of Glasgow in Scotland, and to the dissenting ministers in London. One was directed to Sir Edmund Harrison, in which, among other things, they say, "The death of that worthy and honourable person, the Lord Lovelace, we are afraid will prove detrimental to our interests." By these solicitations, however, it does not appear that they obtained any material assistance. Their hopes were sometimes a good deal raised, but almost always disappointed. The generosity of the Rev. Thomas Reynolds, a dissenting minister in London, who unexpectedly sent them thirty pounds sterling, with intimations of farther donations, was almost the whole amount of foreign beneficence which they experienced. They had to struggle on amidst all their difficulties, till they were able, after becoming a Synod, to form a small fund, from regular contributions among themselves. And after their exigencies were in a considerable degree diminished, they received some aid from other quarters, particularly from the presbytery of Glasgow.

The tender solicitude which these venerable founders of our church express in their records, for the progress of the gospel, and for the vacant congregations that were constantly looking to them for ministerial labour, advice and counsel, is truly exemplary, and scarcely less than apostolical. A number of their letters to congregations, as well as to judicatures and individuals, abroad and at home, are happily preserved, in a book which was expressly kept for this purpose.

The simplicity of style and manner which appear in the letters, as well as in the minutes of this primitive presbytery, are remarkable. In their records, however, there is one great defect. They are often made without recollecting that they were to be read, after the facts

and circumstances attending them would be forgotten and unknown. In many instances no statement is made of business introduced; and all the information respecting it, more than the decision of the presbytery, must be gleaned from circumstances that incidentally and unavoidably connected themselves with the judgment given, or from the letters which related to it.

It was believed that a more particular account ought to be given of this presbytery, during the time which elapsed from its formation till it was declared a Synod, than will be necessary or proper in regard to other presbyteries, in the sequel of this history. From the whole it appears, that the doctrines maintained by the first presbytery of Philadelphia were purely Calvinistick, the government strictly presbyterial, and the labours and exertions of the members great, persevering, and under the Divine blessing, happily successful.

In the sessions which were held on the 21st and 22d of September, 1716, the following entries appear: "It having pleased Divine Providence so to increase our numbers, as that after much deliberation, we judge it may be more serviceable to the interest of religion to divide ourselves into subordinate meetings or presbyteries, constituting one annually as a Synod, to meet at Philadelphia or elsewhere, to consist of all the members of each subordinate presbytery or meeting, for this year at least—Therefore it is agreed by the presbytery, after serious deliberation, that the first subordinate meeting or presbytery, to meet at Philadelphia or elsewhere, as they shall see fit, do consist of these following members, viz: Masters Andrews, Jones, Powell, Orr, Bradner and Morgan. And the second to meet at New Castle, or elsewhere, as they shall see fit, to consist of these, viz: Masters Anderson, M'Gill, Gillespie, Wotherspoon, Evans and Conn. The third to meet at Snow-Hill, or elsewhere, to consist of these, viz: Masters Davis, Hampton and Henry. And in consideration y^t^ only our brethren Mr. M'Nish and Mr. Pumry are of our number upon Long Island at present, we earnestly recommend it to them to use their best endeavours with the neighbouring brethren that are settled there, which as yet join not with us, to joyn with them in erecting a fourth presbytery. And as to the times of the meeting of the respective presbyteries, it is ordered that that be left to their own discretion.

Ordered, that a book be kept by each of the said presbyteries, containing a record of their proceedings; and that the said book be brought every year to our anniversary Synod to be revised.

Appointed, that the first meeting of our said Synod be at Philadelphia, on the third Tuesday of September, in the year 1717."

NOTE.—In answer to a note, addressed by the writer to the Rev. Dr. James P. Wilson, for many years the pastor of the First Presbyterian Congregation in Philadelphia, and who, on account of ill health, has recently resigned his charge, the following obliging communication was received.

29*th July*, 1830.

Rev. Sir,—To the first question you propose, "Is there any documentary evidence of the origin of the first Presbyterian church in Philadelphia? and whether there be or not, from what period, or in what year, do you date its origin?" I answer, I. There is a register of baptisms and marriages, which commenced on the 14th day of December, 1701, made by the Rev. Jedediah Andrews, as the minister of the First Presbyterian Congregation in Philadelphia. The same register contains the names of persons baptized by him occasionally, at different times and places, within about 50 or 60 miles of the city, on both sides of the river. II. In 1741, a pamphlet was published in Philadelphia, by the Rev. John Thompson, in answer to papers brought into the Synod of Philadelphia in 1739 and 1740, by the protesting brethren, in which he states, *arguendo*, "that more than thirty years ago, the Rev. Jedediah Andrews was ordained pastor to the Pres-

byterian congregation in Philadelphia," which he says was by a small company, who were not members of a higher judicatory, but who agreed to associate and join with one another, statedly for the exercise of church government among themselves, being first agreed as to principles of faith and government. Mr. Thompson was the pastor at Lewes prior to 1728, for his name and that date were wrought in the north-east end of that church. He was the successor of Mr. Black, who was there 1706, at the time of M'Kemie's and Hampton's imprisonment at New York.

To your second question; "Was Jedediah Andrews the gatherer of that congregation and its pastor, and was he a native of old England?"* That he was their first pastor appears from his register, and Mr. Thompson's book mentioned above. That he was the *gatherer* of that congregation I am unable to say. They worshipped in a warehouse at the corner of Chesnut and Second streets, prior to their erection in Market street, which was in 1704, but how many years they occupied the warehouse is not known. It is most probable that the society, which was composed chiefly of French refugees and English dissenters, had associated for worship, prior to the arrival of M'Kemie, Hampton, and others, who landed at Boston, from whence they came, some to Philadelphia, New Castle, and Cohanzy, and others to Lewes and Accomack. The certificate of the court of Accomack county, licensing M'Kemie, and his two houses in Accomack town and at Pocomock, is dated 10th October, 1699, which proves their arrival to have been prior to 1700; and shows also they were protestant dissenters from the church of England, preaching under licenses required by act of Parliament of May 24th, 1689.

With sentiments of regard and esteem, your fellow servant in the bonds of the gospel,

JAMES P. WILSON.

The Rev. Dr. Green.

PRACTICAL METHODISM.

To the Editor of the Christian Advocate.

Rev. and dear Sir,—Previous to entering on the subject of the following remarks, I would take the liberty to premise a few things. In what I shall say respecting *practical Methodism*, my object is not to hold it up either to contempt or ridicule. With many Methodists I have been long and intimately acquainted. Often have I held sweet counsel together with them; and, indeed, my first religious impressions were received among them. After I first hoped that I was renewed by the Holy Ghost, my prepossessions were altogether in their favour; and it was to me a painful hour, when, with the Bible in my hands, and on my knees before God, I came to the conscientious conclusion that I could not be of their fold. I considered them erroneous in doctrine, and also in practice. And my first unfavourable impressions respecting them were the effect of those very things to which my subsequent remarks shall be confined. Towards Methodists as a body I have no feeling but that of kindness and good will. I regard them as a respectable and pious branch of the church of Christ; as a body, which, under other circumstances might be much more efficient than they are, in establishing the kingdom of our Redeemer in the world. Let not, then, any follower of the truly great Wesley say, on reading these remarks, that I expect him "*Doceri ab hoste*,"—let what I say be considered as the suggestions of a friend; and, as far as my statements are founded in truth, let them be regarded with candour. Without farther preliminaries, I shall now enter on the subject before us, omitting the discussion of doctrinal points altogether.

I would first remark on *their manner of preaching*. I was going to say *method;* but as they disclaim it, and consider it a little too much inclined towards learning, I have chosen to use the word *manner*.

One of the first characteristicks of their preaching is, that it *communicates little or no instruction*. This is owing to two causes; the illiteracy of their preachers, and the little value they place upon evangeli-

* After this letter was written and sent, it was ascertained that Mr. Andrews was from New England.

cal truth, as a means of conversion and sanctification. However in theory some of this denomination may value learning and biblical truth, I am persuaded that practical methodism, speaking of it at large, disregards both. And the fact that a man has passed through a preparatory course of instruction for the ministry is, in many parts of the country, a strong argument against him. And that preacher who addresses himself to the understanding, and who, through the understanding only, attempts to call up the affections, is usually unpopular, and considered jejune. With the multitude of the denomination, the best possible recommendations for the gospel ministry are, strong lungs, excitable feelings, a ready flow of words, and a great show of zeal.

To be satisfied of the truth here stated, nothing more is necessary than to attend their places of worship a few times. It will immediately appear that there is an evident attempt to excite the feelings, and to arrest attention; but you will rarely hear the text explained, its connexion given, its difficulties removed, or the truth it inculcates clearly stated. And if ever these are attempted, so great a lack of ability will usually be discovered, as to induce you from the heart to wish that the preacher had tarried at Jericho a little longer. I recollect, not long since, hearing a "circuit rider" preach from the text, "Keep thy heart with all diligence, for out of it are the issues of life." The following was his exegesis of the passage. "Here," said he, "the heart is compared to a vessel, kept together with hoops. If the hoops become loose, or the staves shrink, the water in the vessel will *issue* out. So it is with the heart. Unless it is kept with diligence the life will issue out of it, and then you will be destitute of life." The few hearers present thought this explanation wondrous clear. And this want of instruction from the pulpit, is clearly discoverable among the people. They become attached to a few cant phrases, and to a few peculiar doctrines; but the accession which they make to their stock of Bible knowledge is exceedingly limited. Thus the truth of the adage is clearly exemplified—"*like priest like people.*" I venture to say that there is no class of protestant Christians so generally ignorant of the Bible, or of the connexion and bearing of its solemn and eternal truths, as those of this denomination.

Another characteristick of their preaching is, *a singular confidence and recklessness of assertion.* For this I have never been able satisfactorily to account. It may be owing to their want of education, as ignorance usually begets confidence; or perhaps to that knowledge of human nature which tells, that with the ignorant confidence is half the argument. We justly admire the confidence of a man who asserts with firmness conclusions clearly deducible from a previous chain of sound reasoning; but the confidence of a man who neither reasons, nor is capable of it, who knows but little about what he says or whereof he affirms, like flattery,

——"When offered to a well taught mind,
Is loathed as soon as tasted."

And never have I heard so much of this confident assertion, as from Methodist circuit riders. Every thing said by Adam Clarke they receive as gospel. And the little reading they have, being chiefly of his works, they deal out his conclusions on mooted subjects, as if they were never questioned; and appear complete adepts in the Syriack, Arabick, Hebrew, Greek, and Latin languages, when they know but very imperfectly the grammatical construction of their mother tongue. So far as I am acquainted—I say it with regret—

this same confidence pervades the whole Methodist church. They are right—all others are wrong;—they are the only depositories of the "real truth:" as held by others, it is mixed and adulterated. I heard a shoemaker assert in the pulpit, that Paul was a Methodist; and a hatter, who ever ought to have remained at the block, that Wesley was not second even to the Apostle Paul,—and a person, quoted as authority wherever known, that John Calvin was one of the greatest enemies of the human race.

Another characteristick of their preaching is, *abuse of other denominations of Christians.* The word abuse is, we know, sometimes applied to a candid examination of the opinions of those who differ from us in sentiment. But when the word is so used, it is itself *abused.* When I say that the Methodists in their preaching abuse other denominations, I employ the word in its legitimate sense. I mean to say that for sectarian purposes, they pervert and caricature the opinions and belief of their brethren. And this is a sin, as far as I know, coextensive with Methodism—If there are individual exceptions I have not met with them. Nor is it an occasional sin, nor a sin of infirmity; it is habitual, and a sin in whose commission they delight. And so uniform has been this abuse, whenever I have heard them preach, that I have frequently thought a sermon was not considered by them complete without it. And then such abuse! If it was wit, or argument—if it displayed genius, or erudition, it could better be borne. But such torturing of sentiment—such absurd conclusions as they press home upon their opponents—such ignorance as they exhibit respecting the opinions they combat—such violence done to all reason and logick as they manifest, have been to me truly astonishing. Above all things else, the doctrines of grace are their peculiar abhorrence. The Divine decrees they represent as excluding all agency on the part of man—perseverance, according to them, lulls into carnal security; and so with all the rest. And not only do they charge these false and denied conclusions upon Calvinistick preachers, but they put them into our very creed, and proclaim to the world that we receive them with a cordial credence. From doctrines they pass on to a *hireling ministry.* This is with them a very fruitful source of declamation. They distort it, magnify it, dwell upon it, until, in the minds of the ignorant, they give it some importance; and then call their brethren who have stated salaries in the ministry, by the charitable names of *wolves, hirelings, fleece-seekers.* Then they revert to themselves, and exhibit themselves as the only men who have freely received, and who freely give. Nor is all this without its effect. And this I have known them do, not unfrequently, when their own salaries for preaching were much greater than those of the parties against whom they were declaiming; and when, as respects the declaimers themselves, it might truly be said their preaching was not worth a farthing. Nor is this abusive warfare confined to one denomination—it is indiscriminate. It is waged with the Baptist, the Episcopalian, the Presbyterian;—none of any Shibboleth escape but those of Wesley.

And then the occasions on which this abuse is frequently commenced, greatly aggravates the evil. We should conclude that our Methodist brethren, who make a high claim to piety and a desire to promote the salvation of souls, never would introduce controverted subjects, so as to turn the attention of their hearers from the *one thing needful* to disputative doctrines. But it is far otherwise. Wherever, under the labours of other ministers, God is pouring out of his blessed Spirit,

they are sure to be there. If harmony prevails, the great object is to disturb it. If there are no Methodists there, the chief aim is to make some. They commence by preaching on doctrines, and reviling the prevailing denomination, whatever that may be. If a word is said in opposition to their measures, they cry out *persecution, persecution;* and on this terrifick word they ring the changes until, if they can effect it, a division takes place, a party is formed, and they gain a footing. And this course they pursue, until, too often, the candle of the Lord is extinguished, the windows of heaven are closed, and the Spirit of grace withdraws his saving and converting influences. We have known of more than one revival stayed in its progress, by just such a course of conduct as this. It would seem, in such instances, as if their great object in the ministry was, to make converts to Methodism; and that to make consistent and intelligent Christians, was an object of only secondary importance.

(*To be continued.*)

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EDITORIAL REMARKS.

We have seen, for a considerable time past—and we have seen it with sincere and deep regret—that we could not redeem our pledge to defend, to the extent of our ability, the Presbyterian church against unjust attacks, nor sustain, as we understand it, the character of a Christian Advocate, without making some unpleasant strictures on our Methodist brethren. They have openly and frequently, from the press and the pulpit, indulged in bitter invectives, against the doctrines, the ministers, and the order of the Presbyterian church. We have hitherto borne this without any reply; and it is not our intention now, to do more than permit our correspondent to exhibit to the readers of our miscellany, some of the bad features of what he calls *practical Methodism.* We think that such things as he has hitherto noticed are, to say the least, not "lovely and of good report," and that as such they ought to be publickly exposed; and we believe that in doing this we render a service to genuine Christianity, and do all that is necessary at present, to the defence of the church to which we belong—

"Vice is a monster of such odious mien,
As to be hated needs but to be seen."

Our correspondent professes to speak of what he has personally known; and we know him too well to doubt the truth of his statements. We understand him to say, that although the practices which he condemns are *general* in the Methodist communion; yet that there are individuals (we would hope a goodly number) who neither approve of nor indulge in them.

We think it unfortunate for the Methodists, that they regard as all but oracular, the commentaries of Dr. Adam Clarke on the sacred Scriptures. We admit and highly respect, both the piety and the learning of Dr. Clarke; although we cannot but think that he makes a parade of his knowledge, as a linguist and a great reader, on many occasions which scarcely afford a pretence for doing it. But this foible notwithstanding, he is an interesting writer; and the lessons of practical piety—the Christian instruction, exhortations, admonitions and reproofs, with which his commentaries abound, are for the most part truly excellent. And most sincerely do we wish, that we could conscientiously bestow the like praise on his expositions of the sacred text. But we cannot—We really think that as an expositor of scripture, he fails to give the true sense of the sacred writers, more than any other protestant commentator—Unitarians excepted—that we have ever perused. His system

seems to have perverted his own mind so forcibly that, without intending it, he really perverts the meaning of the inspired text. He is so dreadfully afraid of Calvinism, that he often only beats the air, in trying to give it a deadly blow. We have sometimes been induced to smile, at his apparent self-satisfaction that he has effectually demolished some Calvinistick dogma, when in truth he has not touched a single point, which any well informed Calvinist regards with any more affection than himself. Believing him, as we do, to be thoroughly honest, we must also believe that he is profoundly ignorant of the Calvinistick system—of what Calvinism really is. No wonder then, that the host of Methodist circuit riders, who think that he knows every thing and never errs, and who read little beside his writings, should act in the manner of which our correspondent so justly complains. We are of the opinion that every commentator on the sacred volume ought, as far as possible, to divest himself of all *prepossessions*, whenever he opens the sacred pages, and resolve to let the inspired text guide him, and not endeavour to guide it. The inquiry of the biblical student should be—not what is Calvinism? or what is Arminianism? or what is Unitarianism? but what is the mind of the Spirit of God? in every text which he examines.

Review.

LETTERS TO REV. NATHANIEL W. TAYLOR, D.D. *By Leonard Woods, D.D. Andover: Published by Mark Newman.*

We have not recently read another religious publication, which has given us as much pleasure as that which we here announce. The subjects discussed are of high importance; the discussion, although of a controversial kind, is conducted with exemplary Christian temper; topicks on which other writers too often seem to lose themselves, and certainly involve their readers, in deep mists of obscurity, are treated by this writer with lucid perspicuity; a spirit of practical piety, here breathes its sweet influence through the abstract reasonings of mental philosophy and metaphysical research; errors which tend to sap the very foundations of the orthodox faith are clearly exposed, and in our estimation, solidly and conclusively refuted; and all this is done, where it was most desirable that it should be done—in that section of our country where the evils opposed and corrected had their origin, and by a professor of the oldest theological seminary in the United States.

Those who take an interest in the religious disquisitions that are going on in our land, will not need to be informed, that for some time past, the professors of theology at New Haven, in Connecticut, have appeared as the open and avowed advocates of some novel doctrines, on the origin and nature of sin. Two discourses on "the Nature of Sin," by one of these professors, the Rev. Mr. Fitch, were reviewed in our fifth volume. The professor honoured our short review by replying to it in a voluminous pamphlet; which, to tell the honest truth, we have never read through to the present day. We tried to get along with the reading of it; but whether it was owing to the obtuseness of our intellect, or to his misty method of writing, so it was, we found we could not satisfy ourselves that we understood

him correctly; and for this reason, as well as because we had really said about as much as we wished to offer on the subject, we forgave him the severe things that he chose to say of us, gave up our attempts to understand him, and made him no answer. It certainly did afford us a little consolation, in reflecting on our inability to get at Mr. Fitch's meaning, when we found such a man as Dr. Woods addressing to Dr. Taylor, who writes with much greater perspicuity than his brother professor, such language as this—"But it may be after all, that your views are not what they are generally understood to be; and that I and others have been misled by what is peculiar in your manner of communicating your thoughts. There is unhappily a something, (I would not take upon me to say definitely what it is) which makes it quite necessary for your readers generally, to go over your pages again and again, and sometimes leaves them still in doubt, whether they have arrived at your meaning." We should suppose that if there be views and doctrines which are really *incommunicable*, they cannot be of much importance, nor of any practical utility.

The letters now under review, have been drawn from their author, by Dr. Taylor's "Concio ad Clerum," delivered Sept. 10th, 1828. It appears that although Professor Woods was persuaded that Dr. Taylor had, in his clerical sermon, advanced erroneous principles, having "an unfavourable and dangerous tendency as to those doctrines of revelation to which they relate," yet the Professor was extremely reluctant to enter into an examination of the errors, which had been promulged and advocated. "As for myself," he says, "I have been induced to take a part in this examination, because I have confidence in those distinguished servants of Christ, far and near, who have expressed their opinion that it is a duty which I owe to the cause of truth." If in the opinion here referred to, our *concurrence* be of any value, we wish to announce it cordially and explicitly. So far are we from judging it to be improper for Dr. Woods to reply to Dr. Taylor, because they are both professors in different theological seminaries, that we think the reply could not have come with equal propriety from any other individual. Our theological seminaries are supposed to be the fountains of theological truth, and their professors to be among the ablest defenders of that truth; and to be appointed, in part at least, for this very purpose. If one of these seminaries, therefore, becomes the propagator of dangerous error, we ought to expect that another will promptly withstand, and endeavour to correct it. Beside, in the present instance, it was peculiarly proper that New England should correct errors which originated within itself. It was proper to show that the corruption there was not general; and the corrective moreover, would be more likely to be kindly received, and thus to prove effectual, when it was made where local partialities could not reasonably be thought to have as much influence, as they might have been suspected to have, if admonition had come from another quarter. The style and manner of these letters, indeed, is so conciliatory, that they could not reasonably have given offence, had they come from any place or person whatsoever. But Dr. Woods has shown, so much better than we can do it, the propriety and duty of a vigilant attention in churches and ministers generally, to our theological seminaries, and of one seminary watching over another, and the matter is so important in itself, that we shall not withhold his remarks from our readers.

"It will undoubtedly be a question with some good men, whether it can, in any circumstances, conduce to the wel-

fare of the church, for Christian ministers, and especially for professors in our theological seminaries, to enlist in a publick discussion of the topicks on which they differ. And I readily acknowledge that controversy, or even the appearance of controversy among theological professors, is likely to be attended with peculiar danger, as the feelings of their pupils, and the vital interests of their respective institutions, must be so much involved. On this account, I have felt a strong reluctance to take any part in the examination of those peculiar opinions which you have exhibited before the publick. But after all, is there any sufficient reason why we should be deprived of the right, or rather, exempt from the duty, of bearing testimony against the errors of the day, and especially against whatever we may consider erroneous in one another? Is it not a matter of special propriety that we should hold ourselves responsible, in a sense, to each other, and to all devout Christians in the community? Is there any thing in our situation or employment, which can free us from this responsibility? Nay, is it not true that we are peculiarly responsible? And is it not true also that we are, in some respects, peculiarly liable to error? Now if at any time we are betrayed into wrong opinions; especially if we make those opinions publick; can we expect to escape animadversion? Can we justly desire to escape? I well know what noble sentiments you have expressed in relation to this subject, and how often you have invited your brethren to a thorough and unsparing examination of your opinions. And I trust you will now join with me in saying; *Let the Christian community watch over our theological seminaries with an ever wakeful eye. Let these seminaries extend a kind but faithful inspection over one another. Let no deviation from sound doctrine pass unnoticed. If any of those who are appointed to give instruction to the rising ministry, show the least signs of error;—if they only begin to indulge in modes of interpreting the word of God, or in modes of reasoning on moral or metaphysical subjects, which have an unfavourable, or even doubtful tendency in regard to the fundamental doctrines of Christianity; let all the teachers of religion in our churches, colleges and seminaries be awake to the danger. It is far better for the cause of Divine truth that this general wakefulness to danger should rise to an extreme,—better that solicitude, and fear, and even jealousy should be excited, than that those who are appointed to stand as Zion's watchmen, should slumber on their posts.*

"I cannot but feel that every publick teacher of religion needs the vigilant inspection of his brethren. Indeed, where is the pious minister of Christ who has not this feeling in regard to himself, and who does not find reason for it in his own experience? And where is the intelligent Christian, who has not at times detected in himself the commencement of such habits of thinking, as might lead on to wide departures from the truth as it is in Jesus? The darkness of the human mind, and the strength of unholy passion is such, even in real Christians, and the causes of error are so various and powerful, and some of them so latent, that it can never be deemed safe to trust the interests of religion implicitly in the hands of any man. No fertility of genius; no extent of learning; no metaphysical acumen; and no degree of piety, as it exists in the present world, can be relied upon as affording full security. Formerly, when I turned my thoughts towards particular ministers of the gospel, and particular Christians, I was ready to think it impossible, that they should ever abandon any of the truths of revelation, or embrace any hurtful error. But what I have seen of the human mind during more than thirty years in the ministry, and more than twenty in my present office, has led me to entertain other views on this subject, and has impressed my mind with a serious conviction, that there is no teacher of religion in our churches, or in our seminaries, no, not one, who can think himself free from the danger of error, or who has not reason to apprehend that a deceived heart may turn him aside. And if, in these days of adventurous speculation, any of those, who are called by Divine Providence to instruct in our theological schools, should wholly, or in part renounce the doctrines of revelation, and become advocates of error; it would only be a repetition of what has often occurred in past ages."—pp. 7, 8.

The copy-right of these letters is legally secured; but we hope a supply of them will be furnished to booksellers in various parts of our country; for we think it would be well if they were read by every minister in the Presbyterian church; and we think they will be read by a considerable number, if they can be easily obtained. That their nature and importance may in some measure be seen and estimated, we shall now give the whole table of contents; intending hereafter to make a number of additional extracts and remarks.

CONTENTS.—*Letter I.* Proper manner of conducting theological discussion.—

Duty and danger of theological professors.—Philosophy of religion made too prominent. Its hurtful effects appear from the history of the church. Importance of conforming exactly to the word of God.—Apology for taking a part in this controversy. How the views here controverted may have been occasioned.—Plan of remarking. *Letter II.* Passages in the Concio ad Clerum to be considered.—The two common positions. Reasons for supposing that Dr. Taylor holds the opposite. Interrogative form no objection.—Second position considered.—Meaning of the phrase, *God could not prevent sin.*—Three senses. Circumstances which indicate the literal sense.—Second sense adopted by the orthodox generally. Third sense inadmissible. *Letter III.* Does *the nature of things* make it impossible for God to prevent sin? Meaning of the phrase. Nature of created beings. The case of the father and his sons. Analogy supposed does not exist. Does the nature of moral agency limit the power of God? Representation of the Reviewers. Opinions of the orthodox as to the existence of moral evil compared with Dr. Taylor's. His theory implies the independence of moral agents. Reasoning as to the nature of moral agency. Moral agency the same in all. Want of motives. *Letter IV.* Dr. Taylor's reasoning on the supposed impossibility arising from moral agency.—Nature of the subject. Can it be proved that a being who *can* sin, will *not* sin? The actual occurrence of any thing depends on appropriate causes. God has a perfect control over human beings. Argument from *facts* as to God's being able to prevent sin. Influence arising from the existence and punishment of sin not absolutely necessary. God's not preventing sin resolved into his unsearchable wisdom. Common theory does not limit the goodness of God. Whether God's creatures have a power which he has not. *Letter V.* The reasoning from moral agency farther examined. The supposition, that God could not wholly prevent its perversion without destroying it. Dr. Dwight's views. The more specifick position, that God could not do better for any individual sinner. It has no proof either from facts, or from the nature of the subject. Groundless apprehension of what would result from the interposition requisite for the conversion of more sinners.—Direct proof that God is able to convert more sinners. 1. From his omnipotence. 2. From what he has done. 3. From the requisition of prayer. 4. From the representation of Scripture, that God converts men according to his *will* or *pleasure*. *Letter VI.* Farther notice of the question, whether God *could* have secured the holiness of any moral being without the influence of moral evil. The doctrine of moral necessity applied to the subject.—The position, *that sin is the necessary means of the greatest good*, particularly considered.—A contradiction. Proper inference from the fact, that God makes use of sin as a means of preserving moral beings in holiness. Same reasoning in regard to the other phrase, i. e. *sin so far as it exists preferable to holiness in its stead.* Meaning of the expression, sin is, in respect to divine prevention, incidental to the best moral system. *Letter VII.* Whether the common position is consistent with the fact that sin is forbidden and punished; and with the sincerity of God. Can a person sin with a benevolent intention? Case of the Canaanites. Objection of the caviller, Rom. iii. Dr. Taylor's scheme does not remove difficulties. Virtue founded in utility. Intimation that the orthodox consider sin to be excellent in its nature. Whether the common scheme admits of sorrow for sin. We must regard sin as it is in itself. Distinction between God's agency and man's. Benevolent intention of the sinner. Intention of the sinner and of God distinguished. Conduct of Joseph's brethren, and death of Christ. Results of the theory in relation to Christ's death. *Letter VIII.* Practical influence of Dr. Taylor's theory compared with the common, in relation to the power of God, his blessedness, the system of his works, his dominion, the happiness of the good, submission, prayer, humility and dependence. Grounds of disquietude. Coincidence with Pelagians, Arminians, etc. What ought to be done. Suggestions. Particular things to be explained. *Appendix.*

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

Ancient Greece.—A letter from Dr. Howe to Professor Silliman describes the isthmus of Corinth. The ancient Greeks attempted to cut a canal through this neck of land; Dr. Howe walked a mile in its bed, between the ridges of earth and stone thrown up, and then through a channel cut in the rocks, after which it disappeared. The marks of the chisel on the rocks are still visible. Remnants of the work of the ancients appear in every part of the isthmus; the immense

wall built across it still remains, but is in ruins. The castle or fortress of Corinth rises to a great height, and is crowned with extensive walls and battlements; from the house in which Dr. H. resides near the castle, can be seen the sea on both sides of the isthmus, Egina, Salamina, Attica, the lofty peaks of Parnassus, the high hills of the Morea, &c. It is curious that the castle on the summit of a rocky mountain, is well supplied with water; about 300 ancient wells remain, most of them filled with the purest water. The once proud and powerful Corinth is in ruins, but traces of a mighty and enterprising people are seen every where; the broken columns of the ancient temples now form a part of the modern huts, and some of the latter stand upon the foundations of walls of ancient buildings, which seem everlasting; hundreds of modern houses have crumbled away in succession, and left the foundations as immovable as ever. Dr. Howe says the old Greek historians gave a true geographical description of the country; a man can now find his way from place to place, with Strabo and Pausanias alone for guides.

Original Uniformity of Climate.—It appears from the observations of geologists, that during the earlier periods of the earth's formation, there did not exist, among the then created animals and vegetables, that kind of geographical distribution which characterizes the organized beings of our time. It is certainly no slight proof of the former distribution of one and the same climate over the whole earth, when, in coeval formations, we find the same fossil remains in widely different degrees of latitude. This, it is alleged, has been verified by observation. The same (or very nearly allied) organick remains, as those of the tertiary and diluvial strata of the basins of Paris and London, of the sub-Apennine hills, and of the shores of the Baltick, have been, we are told, recently observed in the same kind of strata on the banks of the Irawadda in the Birman empire, in the neighbourhood of the Brahmaputra in Bengal, and in Jamaica.

In conclusion, we need only cast a glance at the acknowledged locality of some of the extinct gigantick pachydermata, as the elephant, rhinoceros, &c. to be convinced, that, in the period of creation immediately preceding our own, there may have existed, on both shores of the Atlantick Ocean, to a distance extending from the mouth of the Lena, in 70 degrees north latitude, to the tropick, a climate at least very analogous to that in the present tropical regions. From the preceding and other well known facts, we may venture to infer, that it was after the *Deluge*, that there first appeared those differences of climate which we were unable to show had existed at any prior period.—*Edinburgh Philosophical Journal.**

Excavations at Pompeii.—It may not be quite uninteresting to notice the progress of the excavations, which, notwithstanding all that has been said on the subject to the contrary, seem to have been as well conducted, and as steadily pursued, as times and circumstances have permitted. Since the return of the legitimate sovereign, more than half of the forum has been cleared; the Senaculam, or Temple of Jupiter, the Chalcidicum, the Temple of Mercury, the Pantheon, the Temple of Venus, that of Fortune, the Thermæ, and innumerable private houses have been disinterred; and though it be true that more labourers might have been employed, it is not less so that the work ought not to proceed till the objects already explored, are roofed and fortified against the weather. At present considerable expense attends the excavation, on account of the greater depth of soil which occurs towards the centre of the city. The preservation of the vaults of the Thermæ has been a work of no trifling importance; and both time and skill are necessary, in the application of the means best calculated to hand down to posterity whatever can be saved of these crumbling relicks of antiquity.—*Gell's Pompeiana.*

Durability of Stones.—When the felspar of the Granite rock contains little alkali, or calcareous earth, says the Edinburgh Philosophical Journal, it is a very permanent stone; but when in granite, porphyry, or sienite, either the felspar contains much alkaline matter, or the mica, schorl or hornblend, much protoxide of iron, the action of water (containing oxygen and carbonick acid) on the ferruginous elements, tends to produce the disintegration of the stone.

Sandwich Islands.—At the port of Honoruru, island of Oahu, from the 1st of January, to the 4th of December, 1829, the number of arrivals was 138, comprising at least 100 different vessels, most of them ships with large crews. During six months of the year it is estimated that there are constantly in port from 600 to 1,000 seamen, besides 200 or 300 residents, most of whom are or have been sea-faring men. Much the greater number are Americans.

* It is an old opinion, that before the deluge the poles of the earth were parallel to the poles of the Ecliptic.—*Edit. Ch. Adv.*

Dysentery.—A writer in the Daily Advertiser says: "It is not so generally known or recollected as it should be, that boiled milk, thickened with a little wheat flour, is an almost certain cure, in all common cases, for dysentery. It may be taken with safety in any state of the disease, and repeated until a cure is effected. The writer has had a pretty numerous family for more than fifteen years, and recommends this simple, convenient remedy, from known and long-tried experience."

Sunflower Oil is likely to become an article of extensive manufacture in this country. The American Farmer states, that at a large dinner party in the neighbourhood of Baltimore, recently, consisting of gentlemen from town and country, a salad dressed with sunflower oil was eaten, and was pronounced to be excellently well dressed, nobody suspecting it not to be olive oil. By an improved mode of extracting the oil, a bushel of seed will yield a gallon of oil. Land which produces Indian corn, will yield from fifty to seventy bushels of the seed or grain of the sunflower per acre.—*The Friend.*

Yeast.—The yeast prepared by the Hungarians will keep for a twelvemonth. During the summer season they boil a certain quantity of wheaten bran and hops in water. The decoction is not long in fermenting, and when this has taken place, they throw in a sufficient portion of bran to form the whole into a thick paste, which they work into balls, that are afterwards dried by a slow heat. When wanted for use, they are broken, and boiling water is poured upon them; having stood a proper time, it is decanted, and in a fit state for leavening bread. The Romans prepared their yeast much in the same way, taking wine in a state of fermentation, and working up a given quantum of the flour of millet with it; the paste thus obtained was made into balls and dried. It often happens that the yeast, the leavened dough, or the dough itself, will become acid in summer, and acidulate the bread; this may be remedied by throwing some fingersfull of carbonate of magnesia into the yeast or paste.

Spontaneous Combustion.—Baltimore, August 23.—A case of spontaneous combustion in a coal yard, took place in this city on Friday last, which is noticed for the benefit of others. About noon on that day, smoke, and immediately afterwards fire, were seen to arise from the fence of Ridgely's coal yard, in the rear of Smith's Dock. There was a body of coal lying directly against the fence, and from the examination made immediately after the prompt extinguishment of the fire, there is no doubt that it arose from the spontaneous combustion of the coal. It is a fortunate circumstance that it happened at noon day, for immediately adjoining the fence were piles of oak staves and other combustible materials of a cooper's shop.

Making Brick.—Silliman's Journal of Science has an article on brick-making, showing the advantage and economy in using anthracite coal as a component part of brick. It is stated that half a ton of fine coal, the refuse of coal yards, mixed with clay sufficient to make 100,000 bricks, will render the bricks hard and durable, and impervious to water, and facilitate and equalize the burning, so that they may be burnt at half the usual expense, and in less than half the usual time.

In digging a well at Middleton, Connecticut, a few days since, a quantity of bones, the horns of cattle, and vegetable matter, were found below, at the depth of from 10 to 15 feet, in a state of good preservation. A species of corn stalk perfectly sweetly flavoured was also found. The Middlesex Gazette accounts for the good preservation of these things, by supposing it arises from their being buried in mud of a salt, marshy nature.

Religious Intelligence.

EXTRACTS FROM THE MINUTES OF THE GENERAL ASSEMBLY.

(*Continued from p.* 426.)

The committee to whom was referred the report of a committee of the last General Assembly, on the subject of a missionary institution, in connexion with the Theological Seminary at Princeton, beg leave to recommend to the General Assembly the adoption of the report of the said committee, with the exception of the third resolution; and also the adoption of the following resolutions, viz.

1. That the General Assembly will proceed to appoint a professor in conformity with the recommendation contained in the said report, as soon as a sufficient annual income can be secured to support the said professor: and,

2. That the whole subject be referred back to the original committee.

The report of the committee appointed on this subject by the last Assembly, and adopted by adopting the above report of the committee to whom it was referred, is as follows, viz.

The Committee appointed by the last General Assembly to consider the expediency of establishing "a Missionary Institution, for the instruction and training of Missionaries, under the care of the General Assembly, and in connexion with the Theological Seminary at Princeton," beg leave to report:

That, after repeated meetings, and mature deliberation on the subject committed to them, they are of the opinion, that such an institution as this appointment seems to contemplate, is much needed, and, if wisely established and maintained, may be expected, under the Divine blessing, to contribute much to the advancement of the Redeemer's kingdom.

The missionary cause is assuming an importance, and its operations an extent, which must more and more interest the religious public. Every thing, therefore, that is adapted to impart a new impulse to the missionary spirit; to give it a wise and happy direction; or to bring a larger number of individuals, and especially of candidates for the holy ministry under its immediate influence, cannot fail of proving both reasonable and useful. The Committee are, therefore, persuaded that the General Assembly could scarcely adopt a measure better adapted to aid the missionary cause; to draw down the richest and most appropriate blessings on the students of the Theological Seminary; to meet and gratify publick opinion; and to furnish a centre of information, of instruction, and of impulse in reference to this great subject, from which invaluable results might be expected.

The spirit of the religion of Jesus Christ is essentially a spirit of Missions; and, undoubtedly, one of the first and highest duties of the Christian church, is to nurture and extend this spirit, and to make all her establishments tributary to its advancement. The importance, therefore, of connecting an institution of the kind proposed, with a Seminary in which a large number of candidates for the holy ministry are assembled, is obvious. Its native tendency, if properly conducted will be, to kindle among the rising ministry, a new and more fervent zeal on behalf of missions; to call forth, animate and prepare larger numbers of missionaries, both for the foreign and domestic field; and, eventually, to diffuse, throughout all our churches more of that deep and practical sense of obligation in reference to the subject, of the want of which we have so much reason to complain, and the increase of which is so earnestly to be desired.

In another view, also, the Committee believe that such an institution as that which is now contemplated, would be productive of incalculable benefit. The great importance of maintaining a spirit of deep and elevated piety in our Theological Seminaries, has been always acknowledged by the friends of vital religion, and is beginning, it is hoped, to attract more of the attention of those who are entrusted with their management. Unless such a spirit can be, in some good degree, maintained among assembled candidates for the holy ministry, Theological Seminaries will, assuredly, not prove a real blessing to the church, but rather the reverse. Now the Committee are fully convinced that it would not be easy to suggest a plan better adapted to subserve this great object, than to connect with a Theological Institution, a department of instruction, the primary purpose of which should be, to cherish fervent love for immortal souls;—large views and plans of evangelical usefulness; and every species of knowledge, and of practical accomplishment adapted to prepare the sons of the church for spreading the gospel throughout the world. Even those who never actually engage in missionary work, will be likely to be essentially benefited by such an appendage to the usual course of instruction;—to have their personal zeal for the salvation of men increased; their preparation for pastoral fidelity promoted; their knowledge of the wants and miseries of perishing souls extended; and their ultimate capacity for actively favouring the missionary cause, wherever their lot may be cast, greatly enlarged. In this, and in various other ways, it is manifest, that in Theological Seminaries, as well as in the church at large, every effectual step that is taken to extend the missionary cause, tends no less surely, to promote piety and pastoral fidelity at home; and to render every new minister that is added to the church, a new centre of influence and of action for the spread of the gospel.

It would, moreover, be desirable to have some place provided where men destined to foreign missions might profitably spend a year or a few months, in such studies and exercises, as would tend to prepare and qualify them for their arduous and interesting work. At present much time frequently elapses before the

missionary can be conveniently sent to his field of labour; which time would be much more advantageously spent in retirement, study, and devotion, than in travelling as an agent.

It has also occurred to your committee, that, if the proposed institution should be established, and adequately fostered by the favour of the church, it might hereafter be expedient to have provision made for the comfortable support of aged and invalid missionaries on their return to their native country. It is due to men who have exhausted their health, their strength, and their years in the service of the church, to be furnished with a peaceful asylum for their latter days.

The committee are further persuaded, that public sentiment in the Presbyterian church is ripe for such an Institution as that which is now under consideration, and prepared promptly and fully to sustain it. And as other Theological Seminaries are increasing the number of their officers and departments of instruction, it is respectfully submitted whether immediate measures ought not to be taken for a corresponding enlargement of the Institution at Princeton, if its friends are desirous of seeing it keep pace with sister institutions in growth and usefulness.

Indeed, so deeply convinced are the committee of the salutary tendency of such an appendage to an institution destined for training up ministers, that they indulge the hope of seeing, before the lapse of many years, such an addition to every Theological Seminary in the land, which has a sufficient number of pupils to demand and warrant the enterprise. They firmly believe that the pecuniary resources of such institutions cannot be bestowed upon an object more likely to be productive of the richest blessings to themselves, and to the whole church.

The committee are of the opinion, however, that a large and expensive establishment ought not, in the outset, to be attempted. A small and humble beginning will, perhaps, be most likely to lead to the best results, by gradual enlargement, as experience may dictate. Some of the most extensive and important institutions now in existence, took their rise from small beginnings. Nothing more, therefore, ought, in the opinion of the committee, to be contemplated, at present, than the commencement of a plan, which may be enlarged and strengthened, as the Assembly may hereafter think proper, and be able to command resources. And as the constitution of the Seminary at Princeton admits, without alteration, of an indefinite addition to the number of its Professors, the committee, therefore, unanimously recommend to the General Assembly the adoption of the following resolutions, viz.

1. Resolved, That there be appointed an additional Professor in the Theological Seminary at Princeton, to bear the name and title of the "Professor of Pastoral Theology and Missionary Instruction."

2. Resolved, That the said Professor have committed to him the instruction in every thing which relates to the Pastoral office, and that he be especially charged with collecting and imparting instruction on the subject of Missions; and with using all proper means, by publick lectures, and private interviews, to promote among all the students an enlarged spirit of pastoral fidelity, of Missionary zeal, and of liberal preparation and active effort for the advancement of the Redeemer's kingdom.

The committee on the annual reports of the Board of Directors and the Board of Trustees of the Theological Seminary at Princeton, made the following report which was adopted, viz.

1. That the Report of the Board of Directors be accepted, and ordered to be printed in the appendix to the minutes of the Assembly.

2. That the Assembly authorize the erection, on the Seminary's ground, of two buildings; one for a library, and the other for a chapel, as soon as funds can be obtained for that specifick purpose.

3. That the report of the Trustees of the Theological Seminary be accepted, and ordered to be printed in the appendix to the minutes.

4. That the sum of $5300 for the payment of professors' salaries for the present year, be put at the disposal of the Trustees of the Theological Seminary at Princeton.

The committee to whom was referred the votes for Directors of the Western Theological Seminary made a report, when it appeared that the following persons are elected Directors for three years, viz.

Ministers.—Matthew Brown, D. D., Francis Herron, D. D., David Elliot, Samuel Ralston, D. D., Elisha P. Swift, Elisha M'Curdy, Ashbel Green, D. D.

Elders.—John Hannan, Harmer Denny, William Hartepy.

The consideration of the report of the committee on the report of the Board of Education was resumed, and the report being amended, was adopted, and is as follows, viz.

1. Resolved, That the annual report of the Board of Education, submitted to the

Assembly, be approved, and published under the direction of the Board.

2. Resolved, That the General Assembly rejoice greatly in the increasing attention which is paid to, and in the growing interest taken in, the cause of education in various parts of our church, and earnestly recommend to all those Presbyteries and congregations, which have not already organized societies in this or some other form, the adoption of the plan proposed by the Board of Education in the present report.

3. Resolved, That in view of the great and increasing deficiency of well qualified ministers of the gospel, in our own and in foreign lands; and the increasing demand, on the part of foreign and domestick and other societies, for more labourers, the General Assembly would avail themselves of this and every other opportunity, affectionately to call to this momentous subject the attention of all such congregations and Presbyteries as have not yet adopted systematick and efficient plans of co-operation in this great and good work.

4. While the Assembly would thus commend its own Board of Education to the churches under their care, yet as many of our churches have already united their efforts with other education societies; therefore resolved, that the churches and Presbyteries should be left to their own unbiassed and deliberate choice, of the particular channel through which their charities shall be given in aid of this great department of benevolence.

A letter was received from the Rev. Colany Nec, pastor of the Third Ecclesiastical Division of the Reformed Consistorial Church of the departments of Aisne, and of Seine and Marne, in answer to the letter of the last Assembly. This letter was read, and ordered to be printed in the appendix to the minutes; and Mr. Alexander, Mr. Bowman, and Mr. Beckwith, were appointed a committee, to prepare an answer to the same.

The committee appointed to prepare a letter to the churches on the subject of the monthly concert of prayer, reported; and the letter was adopted, and ordered to be signed by the moderator, and printed in the appendix to the minutes. Resolved also, that the Stated Clerk procure its insertion in periodical publications, and have a number of copies prepared as soon as practicable, for the members of the Assembly.

Resolved, That the delegates from this General Assembly to the several bodies in correspondence with us, be instructed to bring the subject of the letter relative to the monthly concert distinctly before these bodies, and endeavour to obtain from them a concurrence, in the attempt to awaken a more general and engaged attention to the monthly concert of prayer.

The committee appointed to count the votes for members of the Board of Education, made a report, when it appeared that the following persons are elected for four years, viz.

Ministers.—Thomas M'Auley, D. D., Thomas H. Skinner, D. D., Francis Herron, D. D., Samuel Miller, D. D., Robert G. Wilson, D. D.

Laymen.—William Maxwell, Robert Ralston, Thomas Bradford, Jun., Edwin Putnam, John Montgomery, Zechariah Lewis, Levi Beebe, James Schott, Thomas Elmes.

The committee to whom was referred the report of the Western Theological Seminary, made the following report, which was adopted, viz.

That they have carefully examined said report, and recommmend that it be approved and published in the appendix to the minutes of the Assembly, together with the following resolutions, viz.

Resolved, That the sum of $5300 be appropriated for the use of the said Seminary, viz.—$3000 towards the erection of the building, and $2300 towards the salary of the professor and teacher.

Resolved, That the Assembly view with lively interest the condition of this infant and rising Seminary, and recommend to the churches under their care, to aid, by their contributions, the Board of Directors in their efforts to complete their building, and place the institution on a footing of permanent usefulness.

A letter was received from the Managers of the Sunday School Union, informing the Assembly, that that Society at its late anniversary had passed the following resolution, viz.

Resolved, That the American Sunday School Union, in reliance upon divine aid, will, within two years, establish a Sunday School in every destitute place where it is practicable, throughout the Valley of the Mississippi, and requesting that the Assembly would take such measures as in their judgment may seem best for the promotion of this important object.

On receiving the above communication, the Assembly passed the following resolution, viz. That it be earnestly recommended to the Pastors and Sessions of all our churches and congregations, to present this subject to their people, and solicit their prayers, and labours, and contributions, to aid the Society in the accomplishment of this important work.

The committee appointed to consider and report such measures as they may deem most advisable for securing a more general and punctual observance of that part of the Directory for publick worship, which relates to the publick reading of the Sacred Scriptures, made the following report, which was adopted, viz.

That having carefully considered the subject, they are of the opinion that no such neglect of the publick reading of the Scriptures prevails in the church, as to require any special resolution of this Assembly.

The committee appointed to consider and report on the propriety of opening a friendly correspondence with the Synod of Ulster, in Ireland, made the following report, which was adopted, viz.

That they have considered the subject, and are of the opinion, that such a correspondence is proper and desirable; and recommend to the Assembly, the appointment of a committee, to draught a brief letter to that body, to be laid before the Assembly.

Dr. M'Auley, and Dr. Cathcart, were appointed this committee.

The committee appointed to prepare a minute expressive of the views of the Assembly, on the subject of *Temperance*, reported the following resolutions which were adopted, viz.—Resolved,

1. That this Assembly considers itself called upon to make a publick acknowledgment of the goodness of God, for the unparalleled success with which he has crowned the efforts of those who are actively concerned in the promotion of temperance.

2. That the experience of the past year furnishes additional and most abundant evidence of the wisdom and importance of the plan adopted by the American Temperance Society.

3. That this Assembly feels bound to repeat a former recommendation to the ministers, elders, and members of the churches under its care, to discountenance the use of distilled liquors, not only by abstaining themselves from the use of such liquors, but by actively promoting every prudent measure devised for the purpose of furthering the cause of temperance.

4. That this Assembly earnestly recommends to all persons, for whose spiritual interests it is bound to consult, that they favour the formation of Temperance Societies, on the plan of entire abstinence.

5. That while this Assembly would by no means encroach upon the rights of private judgment, it cannot but express its very deep regret that any members of the church of Christ, should at the present day, and under existing circumstances, feel themselves at liberty to manufacture, vend, or use ardent spirits, and thus as far as their influence extends, counteract the efforts now making for the promotion of temperance.

The Judicial Committee made a report in relation to the appeal of Mr. Matthew H. Rice, from a decision of the Presbytery of East Hanover, which was adopted, and is as follows, viz.—

That the appellant have leave to withdraw his appeal on the following ground, viz.—no reasons are assigned by the appellant for making this appeal to the General Assembly, instead of the Synod.

Agreeably to the order of the day, the Assembly took up Overture No. X., viz.—a request of the Presbytery of Cincinnati, that the General Assembly would unite with the American Home Missionary Society, in the appointment of one Board of Agency, to manage the missionary concerns of both Boards in the Western country. After some discussion, this subject was committed to Dr. Green, Dr. M'Auley, Mr. Russell, Mr. Slack, and Mr. Beckwith, to confer with delegates, which the Assembly are informed have been appointed by the Home Missionary Society, on the request of the Presbytery of Cincinnati, and report to the Assembly as soon as practicable.

Overture No. IV. was taken up, viz., an application from the Presbytery of Watertown, for leave to receive Mr. William Lockhead, a foreign licentiate, who, after being under the care of the Presbytery of Champlain for five months, had been dismissed to the Presbytery of Watertown, and had been under the care of the latter Presbytery, since the 9th of February last. The Presbytery of Watertown requests that the Assembly will allow them to take into the account, for the term of trial, the time which Mr. Lockhead spent on trials in the Presbytery of Champlain. On this request the Assembly resolved, that the standing rule which requires that the foreign licentiate must spend a year in the Presbytery to which he is dismissed, be not dispensed with.

(*To be continued.*)

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of August last, viz.

Received of the Rev. Dr. John Codman, of Dorchester, Mass. the tenth and last instalment in full of his generous subscription for the Contingent Fund	$100 00
Of Mrs. Susan V. Bradford and Samuel Bayard, Esq., executors of the estate of the late Dr. Elias Boudinot, deceased, the balance in full for the endowment of a scholarship, to be called the Boudinot Scholarship . .	550 13
Of the Rev. R. B. Campbell, per G. W. Gill, Esq., in full of his subscription for the scholarship to be endowed by the Senior Class of 1823 . .	100 00
Amount	$750 13

View of Publick Affairs.

EUROPE.

European dates of the 4th of August, from Liverpool, of the 3d of August from London, and the 1st of the same month from Paris, are the latest which we have seen. Never since our editorial duties commenced have we been called to chronicle, in any one month, events of so much importance to Europe, and perhaps to the world at large, as those of which our present number will contain an epitome—Details, to any great extent, we cannot pretend to give. But we shall endeavour to notice all that is most important.

Britain.—George the IVth of England, after suffering greatly by a protracted disease, breathed his last, at half past three o'clock, on the 26th of June last. This monarch was born on the 12th August, 1762. In 1795, he was married to his cousin, the Princess Caroline, of Brunswick. It was a marriage of convenience, and proved an unhappy one. The only issue of their union was the lamented Princess Charlotte. The Princess of Wales lived in retirement for ten years, until 1806, when, in consequence of rumours prejudicial to her character, a commission was appointed to investigate them, who declared her innocent of any heavy charges. On the 5th of February, 1811, a bill was passed, appointing the Prince of Wales regent, under certain restrictions, which were to last until the 1st of February, 1812, when he became vested with the full powers of sovereignty. The unfortunate differences between himself and his consort, and the course he adopted of excluding her from court, rendered him for a time justly unpopular.—She left England to reside abroad. The Princess Charlotte died on the 16th November, 1817. On the 29th January, 1820, George the Third died, and his late majesty was proclaimed king. The name of the Princess of Wales was struck out of the Liturgy of the Church, but no order was made to supply its place with "Queen Consort." She determined to return to England, and her memorable trial was the consequence. On finally taking the question on the motion to insert the Queen's name in the Liturgy, it was lost by a vote of 310 to 209. Her guilt we think was unquestionable, but occasioned by the greater guilt of her husband. The coronation took place on the 19th July, 1821. The Queen died on the 7th of August following. From the time when the excitement raised in her favour subsided, the king became as popular a sovereign with his subjects as almost any who ever sat upon the throne of England, and his sufferings and death have been sincerely deplored by the majority of the nation. His age, at the time of his decease, was 68 years and 5 weeks. It appeared on dissection after death, that the mortal malady of the king was connected with, and probably occasioned by, a disease of the heart. The corpse, after lying in state the usual time, was conveyed, in a most splendid funeral procession, to the place of interment, on the 1st of July, his successor the Duke of Clarence appearing as chief mourner. Before the King of kings, and at that tribunal where no distinction is made between the monarch and the beggar, his immortal spirit has appeared and received a righteous and final award.

The Duke of Clarence, the third son of George the Third, and eldest surviving brother of the late king, (the Duke of York having died some years since,) has as-

cended the throne of Britain, with the title of William IV. No succession to the throne was ever more peaceful, orderly, apparently popular, and satisfactory to the whole nation—Having been previously recognised in private as their lawful sovereign, by the royal family, all the great officers of the late king's household, and the members of the privy council; and having reappointed that council with a considerable number of additional members, he was formally and publickly proclaimed king at St. James's palace, with the customary ceremonials, on the 28th of June. The first publick act of the reigning monarch, even before his accession to the throne was formally proclaimed, was to issue "a proclamation for the encouragement of piety and virtue, and for preventing and punishing vice and immorality." This is, for the most part, an excellent production, which we wish we had space to insert at length. The measure has probably been taken in imitation of what was done by the father of the present king, whose private virtues, it will be well for the nation if the son—forsaking the vices and follies of his youth—shall hereafter exemplify. His consort, Queen Adelaide, is said to be an amiable, accomplished and excellent woman. Promotions in the navy and army have been made extensively, and a general pardon extended to criminals. The king went in person and prorogued the Parliament, on the 23d of July. The proroguing speech and the response made by Parliament, were both in a style of great courtesy and respect. It remains to be seen whether the late ministry will be continued. We think it will—with some changes. What influence the change in the British monarchy will have on the affairs of Europe is yet to be learned. The scarcity in Ireland has, in some places, amounted to a famine, destructive of life; and it is said to be scarcely less than this in certain parts of England. The harvest in Britain has not proved as abundant as was hoped, yet it has not been much less than an average crop. The fate we last month anticipated for the forgery bill, in the House of Lords, has been realized—the bill, for the present, is lost. Several other important bills which were in progress, have been suspended by the dissolution of Parliament.

FRANCE.—Algiers surrendered, at discretion, to the arms of France, on the 5th of July about noon, and at two o'clock of the same day, the royal flag of France was floating on the palace of the Dey. It was on the 14th of June that the French made good their landing on the Algerine coast at Sidi Feruch, and as the surrender of the city was signed by the Dey on the 4th of July, it appears that a power which for ages had been the scourge and scandal of Christendom was annihilated, by military operations which were performed and triumphantly terminated in just twenty days. The expedition has certainly been conducted with consummate skill and bravery, both by sea and land. The fleet cannonaded and bombarded the city in front, while in the rear, the land forces pushed on their operations with uncommon speed and tremendous effect. We cannot pretend to give details. The result is, that the town and bay of Algiers are entirely in the hands, and at the disposal of the French. Immense military stores; about 3000 cannon, mostly brass; twelve ships of war; and above ninety millions of francs, or eighteen millions of dollars, the publick treasure of the Dey, have fallen to the captors. One of the principal tributaries of the late Dey, in the interior of the country, has already made his submission to the French commander, and is continued in his authority, on condition of paying the same tribute to his new masters that he formerly did to the old—The other petty sovereigns will probably follow the same example; and thus the whole territory of the late reigning despot will be completely subjugated. The tyrant himself has obtained better terms, than we expected would have been allowed him. A large sum of money, which he claimed as his private property, with all his other personal goods and chattels, his seraglio among the rest, have been secured to him. He also obtained a promise that he should be sent, with his effects, to any place he should name. He chose Leghorn as the place of his residence, and his arrival at Port Mahon has already been announced, on his way, we suppose, to the place of his ultimate destination. All the French prisoners lately captured from the frigates wrecked on the African coast, that were not massacred by the Arabs, were immediately released and sent to France; and all other captives were set at liberty. The married Turks who had been in the service of the Dey were permitted to remain at Algiers disarmed; and about 2,500 who were not married, were to be shipped to Constantinople or Smyrna. The Algerines are reported to have lost in killed and wounded about 10,000 men, and the French about 2,500 killed, and 3,000 wounded—the official account makes the number much less. The French commander-in-chief, Count Bourmont, has lost one son, a promising officer, of the four who accompanied their father on the expedition—What will be done with Algiers is a subject of great speculation with the *quid nunes*. We make no conjectures.

Great rejoicings took place, of course, as soon as the fall of Algiers was known in Paris. The king addressed a letter to the bishops throughout the kingdom, directing that a *Te Deum* should be sung in all the churches, by way of thanksgiving for the success of his arms. It was sung on the 11th of June (Sunday), in the church of Notre Dame, at which the king and all his court attended. When the king entered the church the archbishop and clergy presented to him an address of congratulation, to which he returned a very solemn and impressive answer. By the 26th of July, the celebration of the Algerine victory must have taken place in all the kingdom, and no doubt was thought to have produced a most propitious moment, for his majesty and his ministers to make known the measures which must have been fully prepared some days previously, and which have been followed by consequences of the most deplorable and fearful kind. Notwithstanding every effort that had been used by the royal party to prevent such a result, the elections to the Chamber of Deputies had given to the liberal party a majority of more than one hundred members, a large proportion of whom were the very men who had voted for the offensive address to the king, which provoked him to dissolve the former Chamber and to order a new election. It was evident therefore that the king must either dismiss his ministry, and abandon all their offensive measures, or sustain them by a stretch of power which the constitution did not warrant. In an evil hour, he chose the latter part of the alternative; and hoped, no doubt, that the popular mind, influenced by the brilliant success of the Algerine expedition, and the imposing religious solemnities which had every where been witnessed, would bear him out in his usurpation. He counted, too, we doubt not, on the steadfast attachment of the whole army, to whose pride and glory he thought he would be considered as having ministered. He therefore caused, or permitted, his ministers to publish a paper, artfully and ably drawn up, setting forth the imperious necessity which he affirmed compelled him to take the extraordinary measures, which he at that time announced in the Moniteur. These measures consisted of three ordinances. By the first, the liberty of the periodical press was entirely suspended, for to this he attributed all the mischiefs which he had enumerated; by the second ordinance, the new Chamber of Deputies, which had not yet met, was dissolved; by the third, the existing law of elections was annulled, and a new law substituted in its place, by which deputies from *departments* only, were to be allowed to sit in the Chamber. On the next day (Tuesday, July 27th), several printing presses, whose owners had disregarded the prohibitory ordinances, were seized by the police, and removed from their offices, in spite of the protestations of the proprietors against this violation of the constitutional charter. The proprietors and editors of the liberal journals met, and immediately drew up, and signed and published a solemn protest against the illegal measures—They concluded with saying—"The government has this day lost the character of legality which commands obedience. We resist it in what concerns ourselves. It is for France to determine how far the resistance ought to extend." A manifesto was also issued on this day, signed by the initials of the names of many of the most respectable inhabitants of Paris, in which they declared the king an outlaw; his ministers, calling them by name, to be guilty of treason; and that it was "the duty of all Frenchmen to resist, by every means in their power, the execution of the orders of Charles Phillippe Capet." It also declared "the army released from its oaths of fidelity to the late king," and added, "the country invokes its concurrence." It finally proclaimed the Duke of Orleans to be invested with supreme authority, that he might "concur with his fellow citizens in the establishment of a constitutional government." On Wednesday, July 28th, the liberal deputies who were present at Paris, to the number of about fifty, assembled and decided "that they protested against the ordinances of the 25th of July as illegal and criminal. That they still consider themselves as the true deputies of France. That a deputation should immediately go to the commandant of the palace and to the Prefect of Paris, to ask them to reorganize the National Guard; that, if they decline, the Guard itself was invited to meet permanently to watch over the safety of the city of Paris. The deputies themselves declared their meeting permanent." On Saturday, July 31st, the deputies issued a proclamation, addressed to the French people, in which they said they had appointed the Duke of Orleans to exercise the functions of lieutenant-general of the kingdom. At the same time an address appeared in the Paris papers, signed by the Duke of Orleans, in which he accepted the appointment of the deputies, and said—"The Chambers are going to assemble; they will consider the means of securing the reign of the laws and the maintenance of the rights of the nation. The charter will henceforth be a truth." This is the last act of the deputies, and of the arrangements not military, of which the arrivals have brought an account—These

acts and arrangements we give in a connected view, that our readers may see them distinctly, and in the order in which they took place. But while they were in progress, Paris was filled with scenes of confusion, blood and carnage. It was on the evening of Tuesday, after the seizing of the printing presses, and the popular publications we have noticed, that the people first began an attack on the Gendarmes, at the Palais Royal. The soldiery fired on the mob—for as yet it was nothing else—and killed a number. This seemed to rouse the indignation of the whole mass of citizens, and they rushed on danger and death, reckless of all consequences. All the armourers' shops in Paris were attacked, and every weapon carried off. The whole city resounded with the cries of "*Vengeance! to arms! to arms!*" The lanterns were broken, and one position of the Gendarmes was forced, and the guard house set on fire. But it was on the two following days (Wednesday and Thursday) that the most awful and sanguinary conflicts took place. On Wednesday the old National Guard, which had been long abolished, was reorganized; and the young men—from 16 to 23 years of age—who had been trained in, and were still members of the Polytechnick School—having joined the populace, organized them into military bands, and became their officers. This was the force that with the most desperate determination and disregard of life, contended for two days with about 15,000 of the best disciplined troops in the world: and at the end of this period completely vanquished them—carrying by assault the Hotel de Ville, the Place of the Palais Royal, the Tuileries, the Louvre, and every other military position, where the royal troops were posted or garrisoned. Those that are called *regiments of the line* soon refused to act against the people. One of these regiments, on being ordered by its colonel to present their pieces to fire on the citizens, turned and presenting them at the officer himself, waited for the word "fire." The officer immediately broke his sword, tore off his epaulettes, and retired. The people instantly cheered and embraced the soldiers. It was the Royal Guard, the Cavalry, the Lancers, and the Swiss Guard, that resisted the people with desperate charges, and an obstinate defence of fortified positions, till they were ultimately cut up and almost exterminated—A few of them retreated to St. Cloud, where, and at Versailles, the royal troops are still in force—not disposed, it is said, to march on Paris; but determined to defend themselves where they are. Here the last accounts terminate. We have seen no estimate of the number of lives that have been lost, but we think it must be some thousands. The king and his ministers have fled—Report says the king has gone to Lisle. The priests disappeared for a day or two, but have been assured that they may safely return to their duties. It is affirmed, we believe with truth, that on Thursday evening every thing was quiet in Paris; and that there has been no exhibition, on the present occasion, of the savage ferocity and personal violence, which characterized and disgraced the former French revolution. We pray that this may continue—But it is impossible to foresee the termination of this tremendous storm in the political world. We hope for the best—The king and his ministers, we hesitate not to say, are the guilty cause of all. Had the people submitted to his arbitrary edicts, there would have been an end to all freedom. He would have gone on from bad to worse, till the old regime would have been completely restored. We have little doubt that the Jesuits are at the bottom of the whole business; but it seems to us that the king has been infatuated, to the extent almost of literal *insanity*, not to anticipate, if not all that has happened, yet certainly the most disastrous effects of the measures which he sanctioned—Our friend General La Fayette has the chief command of the National Guard, having under him General Gerard, an active young officer.

We have thought it right to give the preceding summary of the important events, which have transpired during the last month in Britain and France, as we wish this part of our work to be—what we are gratified to hear that it has already been—a source of convenient reference for facts and dates of importance—We have no space to extend our View of Publick Affairs to other Kingdoms and quarters of the globe. Nor, if we had the space, would our communications be of much interest.

THE

MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

SEPTEMBER 1, 1830.

MISSIONARY REPORTER.

The *second volume* of this work commences with the present number—and it is expected that all our patrons will be prompt in their payment of the required *advance of fifty cents.* Those who wish the work to be discontinued, will be careful to return the present number without delay; otherwise they will be considered subscribers for the current year.

With a view of supplying new subscribers whose names have already been forwarded, and in anticipation of continued increase hereafter, we have concluded to print 7,500 copies of the present volume. All our missionaries, and other ministers to whom this work is sent, are earnestly and respectfully requested to act as agents for the same, and to make vigorous efforts to procure new subscribers, and to collect and forward to the Editor, such monies as may now be due, agreeably to the terms of this publication.

For each of the succeeding numbers of the present volume, it is our purpose to prepare an article expressly adapted to the *Monthly Concert* of Prayer. Our primary object, however, as heretofore, will be to communicate as much *Domestic Missionary intelligence* as our limits will permit—and to let our Missionaries and other correspondents speak for themselves respecting the wide spread moral desolations of our land—and their own efforts to build up the waste places.

It is, in our view, a matter of great importance, that *every christian especially,* and all other professed friends of Domestic Missions, should become fully acquainted with the labours, the self denials, and the discouragements, as well as the various successes of Missionary laborers. Let their reports and Journals be attentively perused, and all the information necessary on these points will be secured. Let those reports and journals be *properly prepared* and they certainly will be perused, both with interest and pleasure.

TOUR OF THE CORRESPONDING SECRETARY

Through the Western part of the State of New York.

Owing to peculiar circumstances, no special efforts were made, in behalf of the Board of Missions, in the Western part of the State of New York, until since the rising of the last General Assembly. The plans, operations and wants of the Board were known only to a few individuals—and very little pecuniary aid was expected or received from the churches in this section of the country. Urged, however, by their necessities, a considerable number of feeble congregations have applied, from time to time, for assistance, and these applications have been promptly complied with by the Board, until the number of our Missionaries in this State already exceeds 40—and the amount of aid appropriated is between 4 and 5,000 dollars. Within the last eighteen months the Board have been repeatedly and earnestly requested, both by influential laymen and ministers in the western part of the State to send Agents among them, to make known to the churches the plans of the Board, and form them into Auxiliaries. Under these circumstances, the Ex. Committee, after mature deliberation, resolved unanimously, that it was expedient for their corresponding Secretary to visit several of the most important towns, and such of the Presbyteries as

were about to hold their semi annual meetings, with a view of communicating information in reference to their operations and affording opportunity to such congregations, as might choose, to co-operate with them in the work of domestic missions.

Agreeably to the instructions of the Committee, the Secretary of the Board left this city on the 24th of June, and spent nearly two months in the duties of the Agency assigned him.

In the last number of the Reporter some of the results of this Agency, were communicated, and we now give the details promised, in the form of extracts from the Journal of the Agent.

Utica.

Sabbath, June 27th. Preached in the afternoon in the 1st Presbyterian church. The special object of my visit, having been communicated to the Rev. Mr. Aiken, and the Rev. Dr. Lansing, the Pastors of the two Presbyterian churches, and, also, to the Rev. Mr. Cushman, the Secretary of the Central Agency of the A. H. M. Society, I was very kindly received by all these brethren, and an arrangement was made with great cordiality, for me to preach in the evening, to the two congregations united, in the 1st Church, and present the claims of the Board of Missions. This was accordingly done, and the statement made in reference to the operations of our Board, was received by the people, with apparent attention and interest. The spirit manifested by the Secretary of the Central Agency, and by the Pastors named, who are both leading members of this Agency, was truly catholic and fraternal. Their only desire seems to be, the accomplishment of the greatest possible amount of good. They seem to entertain no fearful apprehension respecting collisions, and contentions, arising out of the separate action of two distinct Missionary Societies within their bounds, but are willing to be even "provoked to love and good works." I was not a little gratified to learn from the Rev. Mr. Cushman, that, in conducting the business of his agency, he had already been fully convinced both of the necessity and expediency of presenting distinctly to many of the churches in that region, the plans of our Board, and affording them the opportunity of aiding us by their contributions. He stated to me that he had a high regard for our Board of Missions, and would very cheerfully act as our Agent, and urge our claims wherever he might find a disposition in particular churches to co-operate with us, and that he had already submitted to the Agency, a proposition to this effect. It would be well for the cause of Domestic Missions, if enlarged and liberal views, like these, should be cultivated and exhibited by all the Missionary Boards and Agents in our land. In this section of the country, I am persuaded, no other views will be encouraged. If I have been correctly informed, there are 6 or 7 counties, formerly embraced in the "Western Domestic Missionary Society," which have not yet united with the "Central Agency," and in which, the Board of the Assembly might probably act with greater efficiency than any other Society—and I am encouraged to believe, that arrangements will shortly be made for extending our operations into those Counties, in a way which shall be entirely satisfactory to those already engaged in Missionary efforts, and highly gratifying to the churches and congregations which are desirous of forming a connexion with our Board.

Presbytery of Rochester.

Scottsville, June 30th.—Left Utica in the Pioneer line of Stages, on Monday morning at nine o'clock, and by riding all Monday night, and procuring a waggon to convey me the last 20 miles, reached this place at 10 o'clock last evening.

The Presbytery commenced its sessions yesterday. At their session this morning I was very cordially welcomed as the Agent of the Board of Mis-

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sions—and had the pleasure of finding our devoted agent, Mr. Wm. C. Anderson, at his post, and ready for action—and also, of meeting with the Rev. Mr. Squire, the Secretary of the "Western Agency." In the afternoon, agreeably to a previous appointment of Presbytery, I presented a detailed statement of the Missionary operations of our Board. After which the Rev. Mr.Squire made some communications respecting the Western Agency, and the A. H. M. Society. These statements and communications were received by the Presbytery with great kindness and interest—and after a free and friendly interchange of views, the further consideration of the subject of Missions was deferred until the morning.

This evening, by request of Presbytery, I preached the Ordination sermon of the Rev. Mr. Hill, who was ordained as an Evangelist, and is now engaged as a stated supply in one of the feeble congregations in this vicinity.

Thursday, July 1.—This morning the Presbytery resumed the consideration of the Missionary business; and after a very full, candid and temperate discussion of the propositions submitted to them in reference to the future operations of the two general Missionary Societies, they cheerfully adopted with only one dissenting voice, the following preamble and resolutions, viz:

"Whereas the Board of Missions of the General Assembly of the Presbyterian Church have requested the appointment of a Corresponding Executive Committee, by the several Presbyteries under the care of the Assembly; and whereas, it appears that several congregations within our bounds are receiving aid from the Board of Missions in the support of their ministers, and that the appointment of such Committee would be a matter of accommodation both to the Board and to our churches. Therefore,

"Resolved, That a Corresponding Executive Committee be appointed, agreeably to the request of the Board of Missions, with the following powers—[see the last Annual Report of the Board, or the January number of the Reporter, and for the names of the Committee appointed, see the last Reporter.]

"Resolved, That the Stated Clerk be and he hereby is requested to transmit to the Corresponding Secretary of the Board of Missions, the foregoing preamble and resolutions.

"Resolved, That agreeably to the request of the Corresponding Secretary of the Western Agency of the A. H. M. Society, the above Committee be invested with the same powers, and perform the same duties in relation to the A. H. M. Society, that they do in relation to the Assembly's Board of Missions.

A true extract from the minutes.

GEORGE G. SILL, *Clerk.*"

After these resolutions were adopted, and the Committee appointed, I was earnestly invited by the Ministers and Elders present, from Rochester, to spend the next Sabbath in that place, and preach in each of the Churches, for the purpose of organizing them as Auxiliaries to the Board. I was, also, invited by the Rev. Mr. Mahan to attend the Monthly Concert in his church at Pittsford, on the following Monday. These invitations were accepted, and arrangements were also made for our Agent, Mr. Anderson, to visit most of the other churches in the Presbytery, to take up collections, and form Auxiliaries. The members of the Presbytery, generally, appear to be deeply interested in the Missionary cause, and to entertain just and enlightened views respecting the proper methods of interesting the churches within their bounds in this great and glorious work; and with most of the sentiments and feelings expressed, I have been highly gratified.

ROCHESTER.

Friday, July 2*d.*—I reached this place last evening—Preached a preparatory lecture this afternoon in the 1st Church, for the Rev. Mr. Penny. This

evening I met about twenty gentlemen at the Rochester House, from the three Presbyterian Churches, and presented to them a detailed statement of the plans, and doings, and wants of the Board of Misssions, which was very favourably received; and it appeared to be the opinion of all present, that the way was fully prepared for the churches in this place to form a connexion with our Board, and aid us with their prayers and contributions.

Sabbath, July 4th.—Preached to-day in each of the three Presbyterian Churches in this place, presented the claims of the Board, and prepared the way for the organization of three large and efficient Auxiliaries. The Pastors of the 1st and 2d Churches, and the Elders of the 3d Church, now vacant, pledged themselves to secure at once for the Board, from their respective congregations, an amount of pecuniary aid, equal at least to the sum of fifty cents from each of their communicants—I think we may safely calculate on receiving from these three Auxiliaries, on the fifty cent plan, three hundred dollars a year.—Besides this, I have received encouragement from several gentlemen, of wealth and influence, whose praise is already in the Churches, that they would, hereafter, favour the Board of Missions with their personal efforts and donations.

Monday, July 5.—At the request of the Rev. Messrs. Penny and James, I preached a sermon, at eight o'clock this morning, in the 2d Church, in behalf of the American Colonization Society, and a collection of about sixty dollars was taken up for the benefit of the Society. In the afternoon I was kindly accompanied by Mr. Bissell and Mr. Wakely, to Pittsford, and in the evening attended the Monthly Concert in the Rev. Mr. Mahan's Church, and made a statement on the subject of our Missionary operations. At the close of my statement, the Rev. Mr. M. made an appeal to his people in behalf of the Board, and proposed a collection for our benefit, which was accordingly taken up. The weather being unfavourable, but few persons were present, but in proportion to the number, the contributions were liberal—One poor seamstress gave a dollar. The pastor assured me that he would present this subject to his people on the Sabbath, in the course of the year, and have another collection taken up for the Board.

Fort Niagara.

July 9th.—Reached this place yesterday morning, and at the importunate request of Lieut. Johnston, consented to attend a meeting in the Mess-house of the commanding officer, Major Whistler, this evening, with a view of preparing the way for the organization of a Temperance Society among the officers and soldiers, and the location of a Missionary in this neighbourhood, whose labours shall be extended to the Fort. At early candle lighting, most of the officers in the garrison, together with their families, and a considerable number of the soldiers, assembled at the Mess-house, and after singing and prayer, I addressed them on the subject of Temperance, and the importance of Ministerial labours among them. A Temperance Society is to be organized to-morrow—the Commanding Officer has consented to act as the President of the Society, and several of the other officers and soldiers, have determined to join it; and so great is their anxiety to secure the labours of a Presbyterian Missionary at Youngstown, and in the Garrison, that three individuals have expressed a willingness to contribute fifty dollars a year each towards his support, and most of the officers have pledged themselves to give from ten to twenty dollars each for the same purpose.—Lieut. Johnston has long been in the habit of conducting a weekly prayer meeting in the Fort, which is generally well attended, and also a Sabbath School, consisting of about twenty children. To the fervent prayers, and unwearied efforts of Lieut. Johnston, the present encouraging state of things at this post is to be ascribed, and I indulge the most pleasing hope, that he will speedily see, and rejoice in the fruits of his painful self-denials, and persevering efforts to do good.

BUFFALO.

Sabbath, July 11th.—Reached this place last evening, and was very kindly received by the Rev. Mr. Eaton.—Having stated to him the object of my visit, he promptly offered me his pulpit for the day, and I preached for him in the morning and afternoon, and assisted him in the services of the evening—made a statement on the subject of Missions in the morning, and left it entirely optional with the people whether an Auxiliary to the Board should be formed or not. In the afternoon the names of one hundred and two persons were given in as members of an Auxiliary, and about twenty dollars in cash were paid. The Members of the Session manifested great interest in the concerns of our Board, and expressed a determination to make immediate efforts to enlarge the Auxiliary formed. The Superintendent of the Sabbath School,who appears to be a truly devoted and energetic man, expressed the opinion, that a large Auxiliary to the Board might be formed in the School, and pledged himself to make vigorous exertions for this purpose. The Pastor of this Church expressed great satisfaction, with what has been accomplished to-day, and has named to me several interesting Missionary fields in this region, which he wishes the Board to occupy without delay.

LOCKPORT.

Monday, July 12th. Agreeably to an appointment previously made, I attended a meeting this evening in the Rev. Mr. Curry's Church. The weather was extremely unfavorable, but a considerable number of people assembled. I preached a sermon and made some statements on the subject of Missions, and organized an Auxiliary of 60 members, and received encouragement from the Pastor and Elders, that they would raise $50 a year for the Board.

PALMYRA.

Sabbath, July 18. On Wednesday of last week, I visited this place, on my way to Geneva, and had an interview with the Rev. Mr. Campbell, the Pastor of the Presbyterian Church, and also with some of his Elders—and was encouraged by them to return and spend the Sabbath, and present to the people the claims of the Board. After visiting Canandaigua, Geneva,& Ovid, I returned to this place last evening. Preached this morning and made a statement on the subject of Missions. In the afternoon the Pastor made a very animated address to his people in favour of our Board, and an Auxiliary of 48 members was formed, and a part of the money paid in. This Auxiliary will undoubtedly be greatly enlarged, as the whole Session appear to be deeply interested.

ALBANY.

Sabbath, July 25th. This morning I addressed the people of the 1st Church on the subject of Missions, preached and made a statement in the 2d church in the afternoon, and in the fourth at night. In the 1st, 2nd and 3d churches Auxiliaries to the Board were organized nearly two years ago. In the 4th church a collection was taken up for the benefit of the Board, and the Pastor of this church, the Rev. Mr. Kirk, gave me encouragement that an Auxiliary would soon be formed, and one half of the funds raised be appropriated to our Board. A pleasing revival of religion has existed in this church, for a considerable length of time, and in their liberal contributions for the cause of Foreign Missions they have set an example worthy of imitation.

At the close of the service in the Rev. Dr. Sprague's church in the afternoon, the Rev. Mark Tucker, who was with me in the pulpit, requested his name to be entered as a contributor of $25 a year to the Board of Missions. If every Presbyterian *Minister* in our country would contribute to this cause in proportion, there would be no want of funds.

Tuesday, July 27th. Since preaching on the Sabbath, I have seen some

of the most efficient and active members of the Sessions in the several churches in Albany—and have received assurances that our Auxiliaries will be prompt and liberal in their contributions to the Board the current year. I have called, also, on a number of the private members, and obtained liberal donations and subscriptions. One member of the Rev. Mr. Kirk's church expressed his purpose to give us 50 dols. a year.

PRESBYTERY OF ALBANY.

Kingsborough Aug. 17th, 18th and *19th.* For the last three days I have attended, with great interest and pleasure, the Sessions of the Presbytery of Albany. The Presbytery was opened on the 17th with a sermon, by the Rev. Dr. Nott, which was highly spoken of by the members. On the evening of the 18th, the Presbytery held a prayer meeting in the church, which was fully attended by the people. The exercises on the occasion were peculiarly appropriate and impressive, and the congregation appeared to be deeply interested and solemn.

This forenoon, the 19th, a Presbyterial Missionary meeting was held in the church, and a considerable number of the people of the place were present. On this occasion, by request of the Presbytery, I made an address on the subject of Domestic Missions, and afterwards presented more particular statements to the Presbytery. By a unanimous vote, the Missionary Society of the Presbytery, became Auxiliary to the Board of Missions, as well as to the A. H. M. S. and the following resolution was, also, unanimously adopted, viz.

"Whereas the Board of Missions of the General Assembly have recently commenced a course of vigorous and extended operations, somewhat suited both to the wants of the churches and the spirit of the age, this Presbytery do consider it as one of the auspicious omens of the present day, and hereby pledge themselves to sustain the Board, with their prayers and efforts as far as they can, consistently with previous engagements."

The Missionary Board of this Presbytery are making vigorous efforts to supply the destitute within their own bounds, and the prospect is encouraging that they will raise, the present year, through the efforts of the Rev. Mr. Weed, the Agent of the Synod, a considerable sum for each of the general societies, to which they are now auxiliary.

PRESBYTERY OF TROY.

Hebron, Aug. 24th.—By special request I preached a sermon at the opening of this Presbytery to-day, and made a statement in reference to the Missionary operations of our Board—and in the course of the afternoon made further communications to the Presbytery. A committee was appointed to consider these communications, and report to Presbytery to-morrow morning.

August 25th.—At 2 o'clock, this afternoon, the Presbytery attended a monthly meeting of the Temperance Society, connected with the Rev. Mr. Day's congregation. A good number of people attended, and several interesting addresses were delivered.

On the subject of Missions the Committee appointed yesterday, reported the following minute, which was unanimously adopted by the Presbytery:

"The Committee to whom was referred the communication of the Rev. Mr. Russell, Agent of the General Assembly's Board of Missions, beg leave to report—

"That although Presbytery are just organizing a plan of Domestic Missions for the supplying of the destitute within their own bounds, they do nevertheless highly approve and cordially recommend to the churches the plan of operation adopted by the Assembly's Board of Missions, leaving the Churches at perfect liberty to organize under the Board of Missions of the Assembly, or the Home Missionary Society.

"Also, that the Executive Committee of the Missionary Society of this Presbytery be a committee to correspond with the Executive Committee of the Assembly's Board."

REPORTS OF MISSIONARIES.

Pennsylvania.

From Mr. J. Montgomery, Agent, Northumberland Presbytery, Penn., July 2d, 1830.

"*Dear Sir*,—It was near the last of the month of April when I reached the place assigned in my commission, for me to labour in during the two following months; and, in accordance with your instructions, I immediately placed myself under the direction of the Presbytery of Northumberland. I was advised to visit and to endeavour to organize the churches under their care, which had not already become auxiliary to the General Assembly's Board of Missions.

"Commencing with the congregation of Derry, I visited, preached, and addressed, on the subject of the board, the seven following churches: Derry, Mahoning, Lycoming, Chillisquaque, Warrior Run, Pine Creek, and Great Island.

"The sessions all agreed to adopt the plan recommended. Met several of these congregations on the Friday preceding the administration of the sacrament of the Lord's Supper, which appeared to afford a favourable opportunity of presenting the claims of the Board. The balance of the churches I met on the Sabbath, and sometimes under rather unfavourable circumstances, several Sabbaths in succession being so exceedingly wet as to prevent the great body of the congregations in the country from attending.

"The number of subscribers obtained in Derry congregation was forty-five. Amount of cash received, $14 62½.

"Seventy-five subscribers in Mahoning. Cash received, $33 68.

"In Lycoming congregation fifty-two subscribers were obtained. Cash received, $10.

"The number of subscribers obtained in the congregation of Chillisquaque was more than thirty. Cash received, $18. I received also from the Female Miss. Society of Chillisquaque $10.

"The congregation of Warrior Run deferred taking up a subscription, until the Sabbath preceding their communion.

"The number of subscribers obtained in Pine Creek congregation was sixty-seven. As they had no previous knowledge of my business, it was thought best to state that payment would not then be expected.

"I last visited the Great Island congregation, and obtained sixty subscribers. Payment was deferred for the same reasons as above stated.

"Seven sessions have been formed into Auxiliary Societies to the General Assembly's Board of Missions.

"The whole number of subscribers obtained, between three and four hundred. This we consider but a bare commencement with those churches.

"Amount of cash received, $86 30½.

"Received of General Daniel Montgomery his hundred dollar subscription to the Board of Education.

"Received of Mrs. C. Montgomery, a donation of fifty dollars to the Board of Education.

"Your missionary, during his two months service, preached thirteen sermons, four on missionary ground; delivered eight addresses on the subject of his mission; visited a number of families, and distributed some tracts.

"The object and plan of your Board, however feebly unfolded by your missionary, appeared to commend itself, with few exceptions, to all to whom it was presented. The pleasure which most appeared to take in contributing to the funds of the Board, far outweighed the occasional objection, such as laying a tax upon the communicating members of the Presbyterian church, and the sly insinuation as to the comfortable living of your agents, which, however, were but seldom made."

Kentucky.

From the Rev. J. H. Logan, Augusta, Ky. August 3d, 1830.

"I came to this place about the 1st of December last; at that time there was nothing special in the state of things that was promising, further than that the attention to preaching was good. After labouring in Augusta exclusively about six weeks, it was thought adviseable to give a portion of my time to a neighbourhood in the country, in the bounds of this congregation; where I have preached once a month. At first crowds attended—Presbyterian preaching was new to many—and there has been considerable excitement on the subject of religion in that part of the congregation to the present time.

"About the first of April we had a meeting in Augusta, and the administration of the Lord's Supper; there was considerable excitement; the Lord seemed to be present indeed by the power of his word and spirit. Many were much impressed; seven persons were received on examination; and a number of others professed, and seemed to be, anx-

iously concerned about the salvation of their souls.

"On the fourth Sabbath of April we had, in the country, a 'four days' meeting: at which time, five persons were admitted to membership, and many seemed deeply impressed and much concerned; some have since been received, and a number of others have professed a hope in Christ, and will probably soon come forward.

"This work is not what is usually, in this country, called a revival of religion. There has been no great excitement—no extravagant burst of feeling—all has been silent and gentle, like the influence of the 'still small voice' of the Spirit of God, pressing home the truth to the heart and conscience, and giving persons clearly to see their character and condition, and bringing them to a deliberate and firm resolution to change their course and come out from the world.

"Some old professors, who had become luke-warm and negligent in duty and in attendance on the means of grace, and the ordinances of the house of God, have been reclaimed; and thus far seem actuated by a new spirit, and engage with activity and zeal in the cause of religion; and all those who have thus come out give, by their walk and conversation satisfactory evidence of a change.

"I think, from present appearances, the prospect of building up a church in this country place is promising. If they should enjoy the means of grace, under the blessing of God, in a few years there may be a considerable congregation there. There is no church in the neighbourhood of any denomination within four miles of the place of preaching, and our friends are now making efforts to build a house for worship; it is as yet a little doubtful whether they will be able to accomplish it, but I am in hopes that by efforts they will succeed.

"I preach regularly two sermons on the Sabbath, and attend to the instruction of a Bible class when I preach in town. We have a regular weekly prayer meeting; at which, I usually lecture on some passage of scripture, or deliver a short exhortation.

"The monthly concert is regularly observed, and tolerably well attended, in our church.

"The Bible and Tract Societies also receive a portion of attention; and we are making some special efforts to supply the county with Bibles.

"A temperance society also has been formed in our town, which has done much good and continues to exert considerable influence, which is gradually extending over parts of the country; but as in most places, there is much opposition also. I am in hopes, however, that as information is extended, the blessing of the Lord will accompany the efforts of the association, and much good be done by it in the county.

"There have been received in all, since I have been in this place on examination 12 persons. Baptized 16 persons, 2 adults and 14 infants."

Ohio.

From the Rev. R. B. Dobbins, Williamsburg, Clermont county, Ohio, August 3d, 1830.

"In my letter to you, dated 25th May last, I stated that the prospects of the church of Williamsburgh were better than they had been, notwithstanding that the church was more circumscribed by forming new churches on each side. There has been a better attendance on public worship; Christians have borne persecution with more patience, and have not been discouraged from the performance on the account of persecution.

"The feast of love which was enjoyed in August, 1829, enabled the church to plaister and glaze the house of worship, and lay the floors, erect the pulpit, &c.; which enabled us to worship comfortably through the winter.

"No additions were made to our church this spring, notwithstanding a number were under deep and serious impressions. Our Presbytery, knowing the moral waste which is in the county of Clermont, appointed a presbyterial meeting at Williamsburgh, to commence on the 16th July last. This meeting was appointed with a wish to collect the perishing multitudes around this place, if peradventure God would impress their hearts with his truth; as well as for the transaction of presbyterial business. It was discovered a week or two before the meeting of the Presbytery, that our church would not contain the people that would assemble. The members of the church spent several days in preparing accommodations: a stand, seats, and tents. A large collection of people attended, and fifteen were added to the Presbyterian church. Six of the fifteen were connected with the church of Williamsburgh. The residue with different churches under the care of the Presbytery. The occasion was a precious season, not only to the church of Williamsburgh and Presbyterians, but also to the

Christians of other denominations who attended; but, especially, to many poor sinners who are not yet connected with any professing people. Much feeling was manifested on the occasion. A number came forward and professed anxiety about the salvation of their souls. I have been happy in obtaining the assistance of brother A. S. Morrison, of Tennessee, for two weeks. The first week we spent in the bounds of the church of Williamsburgh, preaching by day and by night, visiting from house to house; and on the Sabbath the Supper of our Lord was again administered, and five more were taken into the communion of the church on examination, and two were admitted on occasional communion, and will be received as members as soon as their certificates of admission can be obtained. I know ten persons that are under serious impressions in the bounds of Williamsburgh church. But I must pass over to the church of White Oak. Here brother Morrison and myself have spent from Thursday evening to Monday evening. Some of the White Oak congregation were at the camp meeting at W., and were brought to inquire after the Saviour. A four days meeting, to be holden at White Oak, was announced to some of the White Oak people, who were at the camp at Williamsburgh, and a stand in a shady grove, with seats, were prepared, and a number of people attended during the four days. No one remained in the grove after night. Two sermons, with different exhortations, conversations, and examinations, completed the exercises of the day. We attended public worship every evening at candle light, at the most convenient house in the neighbourhood, which was crowded to overflowing.

"The Lord was with us, and blessed the ordinances of his house to his people. Many were impressed, and thirty-two professed their faith in the Lord Jesus Christ, and were added to the church. A number are yet anxious about the salvation of their souls. The Lord hath done great things for us at White Oak, whereof we are glad. The Lord's dealings with this little church, for two or three years, was trying the faith and exciting the fears of numbers of professed Christians. He had removed by death three elders and three influential members of the church, and has been threatening the only two elders that remain. His providence has, no doubt, been the means of exciting a few to wrestle hard with the Lord for a blessing, and they have prevailed. Blessed be the name of Him who shows his people, that they must wrestle for blessings, and enables them to taste how sweet they are when they obtain them.

"The prospects at White Oak church are at present quite changed and joyful. Our four days meetings have been so engaging, that all our lively professors, especially young people, are unwilling to be absent if they are within reach."

From the Rev. J. Hunt, M'Connellsville, Ohio, August 12th, 1830.

"On the third Sabbath of June I administered the sacrament of the Lord's Supper in Deerfield, assisted by Rev. R. Rutherford. On that occasion, seven were admitted to the communion of the church on examination. On the fourth Sabbath I administered the sacrament of the Lord's Supper in M'Connellsville, assisted by Rev. L. Dewit, of Athens Presbytery. Two were added to the church on examination. On the third Sabbath of July I assisted Mr. Dewit, during a communion season in Fearing; and on last Sabbath I assisted Mr. Rutherford in Olive. This last was a season of very considerable interest. Mr. Dewit was there during the whole of the exercises, which commenced on Friday and closed on the following Monday. On the last day Rev. William Wallace was present. Besides the congregation usually assembling at that place, a considerable number from neighbouring congregations attended. Eight persons, I believe, publicly professed faith in Christ, and for the first time commemorated the Saviour's dying love. During all the exercises the assembly appeared to be very attentive and solemn. The Holy Spirit was evidently present, producing among professing Christians great searchings of heart and deep solicitude for the salvation of sinners, and convincing some of sin, of righteousness, and judgment to come. A number, it is believed, were seriously impressed; and a few, two or three young females in particular, were deeply distressed. Such times of refreshing, in a season of drought, are as reviving cordials to your missionaries."

From the Rev. William Gray, Springfield, Clark county, Ohio, August 24th, 1830.

"Yesterday we closed a communion season in the church; on which occasion four persons were added to our little flock on examination. On a former occasion five were added; so that an

addition of nine persons have been connected in Christian fellowship with us, since my ministration among this people. I baptized one adult, and eight infants—have travelled about two hundred miles to meet appointments to preach—have visited some families in sickness, and others in health, to afford religious instruction, probably to the number of forty. I have preached about one hundred sermons—have attended a promising Bible class once a week, and an interesting Sabbath school about every fortnight; and have attended prayer meetings weekly.

"Our congregations are increasingly larger on the Sabbath; and a state of feeling begins to exhibit itself which is promising, and somewhat encouraging to the heart of your unworthy, but I hope sincere missionary. I hope my brethren of the Board will pray for this church, just beginning to live, and for *one* whom their Christian liberality enables to serve this part of God's heritage."

Virginia.

From Mr. James Paine, Lexington, Va., July 30th, 1830.

"Since the commencement of the present month, I have preached sixteen times; travelled 198 miles; and visited a few families. I have also delivered several addresses to Bible classes, and to teachers and scholars of Sabbath schools. We have now four Bible classes, which promise much good, and which have already diffused a salutary influence. We have also four flourishing Sabbath schools, which exert a happy and powerful influence in the neighbourhoods where they are established; to each of these schools there is a very respectable library attached, from which much good will no doubt result.

"During the present month, I have also organized a Temperance Society, on the *total abstinence* plan. Between fifteen and twenty members are now attached to this society, and many more are expected to come forward and renounce the use of the *Destroyer*.

"In the neighbourhood in which this society is formed, a man had about a week before its formation killed himself by the habitual and intemperate use of ardent spirits. I hope the lamentable and miserable end of this unhappy man, may prove a warning to others. I visited this man a little before he expired, and had a considerable conversation with him, if such it could be called, for he was speechless, and could only answer me by either squeezing my hand in token of assent, or shaking his head as expressive of a negative. This is the time in which Ministers of the Gospel are frequently called for, when the person cannot talk, and is unfit to be talked to, or reasoned with. Alas! what a deep delusion are thousands kept under by the world, the flesh, and the devil. 'Oh! that they were wise, that they understood this, that they would consider their latter end;' that they might so number their days as to apply their hearts unto wisdom."

Indiana.

From the Rev. S. H. M'Nutt, Rockville, Indiana.

"Since my last report, I have assisted in the administration of the Lord's Supper at three different places, on each occasion we had preaching three days in succession; in two of those places where I statedly preached, five members were received on examination; several persons who have yet made no profession seemed to be deeply impressed with a sense of the evil of sin, and of the necessity of an interest in the merits of Christ; how these impressions may eventuate is only known to him, who has the hearts of all men in his hands. The attention to the means of grace, has generally been such as was communicated in my last report. We have formed a Tract Society which, with the blessing of God, may be very useful in this part of the country where the stated means of grace are but partially enjoyed. The members of the church of Shiloh, with the prospect of receiving aid in obtaining a supply of Bibles, offered their agency gratuitously to supply every destitute family with the Bible, within the bounds of the county, before next May; since the above resolution was adopted, they have obtained the co-operation of members of other churches, and we now hope that the benevolent work will soon be accomplished. Our temperance societies, though they have not much increased in the number of members, yet I doubt not they have been the means of doing good; that labour in the performance of which ardent spirits was generally used, and regarded as almost indispensable, is now in many instances performed without any—the members in general seem to possess a growing conviction of the efficacy and importance of associated effort for the promotion of Temperance. I believe that a general refor

mation will eventually succeed the means that are used for the promotion of this cause—Omnipotence is engaged in its behalf, and it will ultimately overcome all opposition. There are three Sabbath Schools, within the limits of my ministerial labours, two of them seem rather to languish for want of a sufficient number of qualified teachers. This excellent institution is opposed by many professed friends of the Redeemer—and the same remark applies to all the benevolent institutions of the present day. Since my last report I have travelled four hundred and seventy-six miles, preached thirty-seven sermons, and delivered several exhortations—I have endeavoured to preach plainly, and faithfully the great fundamental doctrines of christianity, without eliciting opposition on controverted points. I beg an interest in your prayers for myself and for the rapidly increasing population of this western country."

Missouri.

From Mr. Theophilus G. Potts, Saint Charles, August 12, 1830.

"I arrived here on the 8th of April last, and began immediately to visit the people in the town and its vicinity, and to preach to them on the Sabbath in the room occupied by the Protestant school. The number that attended at first was about fifty persons, including the children of the Sabbath school. This number increased for two successive Sabbaths, after which, viz. on the 27th April, I went to St. Louis, according to a previous engagement, to supply my brother's pulpit until his return from the General Assembly. From St. Louis, I returned to St. Charles, the 10th of July and found the new Methodists' Meeting-house roofed and furnished with seats enough to accommodate one hundred and fifty or two hundred people, the dimensions of the house itself being about thirty by forty feet, and built of brick. In this house I have preached ever since. The number of attendants increased as before until the last Sabbath, when I preached to a full house, both morning and afternoon. By much the greater part of my hearers, however, were far from Presbyterianism in their religious sentiments: some Arminians, some Arians, some Universalists, some Romanists. The whole number of communicants whose names appear on the church record-book, is twenty-two, three of whom are absent, and several more in a cold and languid state. The Romanists are numerous. They have a well-built stone *Meeting-house*, a Nunnery, and three Schools. The Sabbath is awfully profaned by them. They pursue their secular business or amusements on the Sabbath without restraint, both before and after *Mass* and *Vespers*. I saw some of them one Sabbath morning building a log-cabin in a barn-yard while we were going to church, and have seen dozens of young men every Sabbath playing ball before their meeting-house door. On one occasion I went up to them and told them they were doing wrong, that God commanded them to keep the Sabbath holy, and taking a Bible from my pocket, showed them the commandment and read it over to them. There were at least twenty young men present and not one of them could read the English version. Their Jesuitical teachers take no pains to have them instructed in English, and oppose their reading any thing written by Protestants. I told them I was grieved to see them sinning against God and in danger of hell, and requested that they would leave off playing on the Sabbath. They answered they did not know it was wrong to play provided they did not curse nor fight; that their Priest had never told them so although he had often seen them playing, but that they would ask him about the commandment I had read to them and whatever *he said* they would do. But they continue the same practice.

On Monday last, while in St. Louis, on a visit to my brother, I received a pressing invitation to go to Louisiana, ninety miles higher up the Mississippi; and having obtained a brother from Illinois to preach here next Sabbath, I intend to start to-day for Louisiana, taking Troy in my way. But you will understand by the above statement that an able and devoted minister is much needed in St. Charles.

The monthly concert of prayer was revived here the first Monday of this month.

APPOINTMENTS.

Mr. S. Montgomery for 3 months to Alexandria and Huntingdon, Pa. under the direction of the Female Missionary Society of those places.

Mr. J. S. Blain, for 2 months to Tygart's valley, Randolph co. Va.

Rev. J. Keller, for 1 year to congregation of Williamsport, Md.

Mr. W. G. Campbell, for 1 year under the direction of Lexington Presbytery.

Rev. Hillary Patrick, for 1 year to Lowndes and Monroe co. Miss.

LETTERS RECEIVED.

J. Tracy, N.Y. R. Clapp, N.Y. R. Glenn, Pa. J. Hill, O. W. C. Anderson, Pa. S. H. Crane, Ky. J. Thompson, Pa. W. Carlisle, S.C. A. Y. Lockridge, N. J. D. Newell, N.Y. J. S. Galloway, Pa. Com'tee of Church at Tuscaloosa, Ala. J. M. Brown, Va. H. Patten, Tenn. Com'tee of Cincinatti Presbytery, O. W. Rea, Ind. S. H. McNutt, do. W. B. Worrell, N.J. T. Barr, O. S. Cowles, O. J. C. Harrison, Ky. M. T. Caldwell, Geo. Com'tee of cong. of Williamsport, Md. 2; S. L. Governeur, N.Y. 2; J. M. Arnell, Pa. J. Paine, Va. P. Donan, N. J. J. H. Logan, Ky. A. Kyle, Ky. J. Oakes, N.Y. J. Hutchinson, Pa. T. E. Hughes, Ind. W. S. Potts, Mo. G. H. Hampson, Pa. D. M'Intyre, N.C. A. Aikman, N.J. A. N. Cunningham, N.J. C. M'Iver, Pa. S. Hubbard, N. Y. H. Patrick, Mo. F. M'Farland, Va. 2; J. H. Monroe, N.Y. R. B. Dobbins, O. S. H. Terry, Pa. W. W. Caldwell, Mass. J. Hunt, O. N. Gould, N.Y. T. Root, Ala; P. Martin, Ala; B. F. Spillman, Ill; Ex. com'tee Wabash Presb'ty Ind; L. M. Warren, Mle. Ter; W. Crafts, NY; O. Leavitt, NY; R. Young, O; G. Duffield, Pa; J. T. Burtwell, Tenn; J. B. Wilcox, N Y; J. B. Elwood, N Y; J. Rhoads, Pa; C. H. Mustard, Del; L. F. Leake, N J: J. Campbell, Pa; A. M'Cowan, N Y; C. M. Laughlin, Pa; Com'tee of Findley, O; R. Day, N Y; D. M. Barber, Pa; A. A. M'Ginley, Pa; H Alexander, Lou; T. G. Potts, Mo; W. Gray, O.

New Auxiliaries.

St. Louis, Missouri; Derry, Pa.; Mahoning, do.; Lycoming, do.; Chillisquaque, do.; Pine Creek, do.; Great Island, do.; Warrior Run, do.

Account of cash received by the Board of Missions of the General Assembly, during the month of August, 1830.

Albany, N. Y.	Col. in Rev. Mr. Kirk's church, per Cor. Secretary,			12 00	
	From Aux. Soc. of 2d church, in part,		do	30 00	
	Donation from Mr. Batchelder,		do	5 00	
	Do. do.	A. Platt,	do	5 00	
	Do. do.	Jos. Alexander,	do	10 00	
	Do. do.	A Friend,	do	3 00	
	Do. do.	James Brown,	do	20 00	
	Do. do.	Wm. James,	do	25 00	
					110 00
Baltimore, Md.	From aux. soc. of 1st church, per Mr. H. Bain,				8 00
Buffalo, N. Y.	do.	in part, per Cor. Secretary,		7 72	
	Col. in Presbyterian church,		do	10 30	
					18 02
Christiana, Del.	From aux. soc. annual payment, per Rev. J. B. Crosby,				14 00
Crab Apple, Ohio,	do	per Wm. M'Millon, Esq.			4 00
Frankfort, Ky.	do	per Rev. Dr. J. Blythe,			5 00
Germantown, Pa.	From Manual Labour Academy, per Rev. J. Monteith,				1 19
Hillsborough, Ohio,	From aux. soc. per Rev. Dr. J. Blythe,				5 00
Long Run, Pa.	Col. in cong. per A. M'Candless,				15 00
Louisville, Ky.	From aux. soc. per Rev. Dr. J. Blythe,				9 50
Newtown, Bucks co. Pa.	From aux. soc. additional, per Rev. Mr. Boyd,				25 00
Newcastle, Ky.	From aux. soc. per Rev. Dr. J. Blythe,				7 50
Newark, N. J.	do.				50
Philadelphia,	From Wm. Brown, Esq. his subscription for 1830,			100 00	
	John Stille,	do	do	100 00	
	Donation from a Missionary,			1 00	
	Returned by	do.		4 00	
	Donation from Mrs. M. Carswell, per Rev. Dr. Ely,			25 00	
	Do.	Wm. F. Geddes,		3 92	
					233 92
Pittsford, N. Y.	Monthly Concert collection, per Cor. Secretary.				5 75
Palmyra, N. Y.	From aux. soc. and collections.		do		7 17
Reading, Pa.	Collection in African church, per Rev. J. Glouchester,				6 00
Rensellearville, N. Y.	Donation from Rev. Marcus Smith,				1 00
Robinson co. N. C.	do	John M'Intyre, per A. M'Rae, Esq.		5 00	
	do	A. M'Queen,	do	5 00	
Richmond co. N. C.	do	Mr. A. Sutherland,	do	5 00	
					15 00
Shelbyville, Ky.	From aux. soc. per Rev. Dr. J. Blythe,				8 50
Six Mile, Ky.	do	do	do		1 50
Stillwater, N. J.	do	do	W. B. Worrell,		9 50
Upper Springfield, Ohio,	do	Dr. J. Blythe,			3 50
Upper and Lower Path Valley, Pa.	col. in cong. per Rev. A. A. M'Ginley,				6 62
Missionary Reporter,	From sundry subscribers,				10 50
					$531 67

Solomon Allen, *Treasurer,*
No. 18 *South Third Street.*

THE EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

The following extract from an article which appeared in the Biblical Repertory, a few months since, is earnestly recommended to the particular attention of our readers; in the hope that they will be excited in view of the pressing necessities of the church, to immediate, united, and persevering efforts, to educate and send forth a large number of men, who have been "*called of God as Aaron was*," to preach to the destitute and perishing the unsearchable riches of Christ.

"The Presbyteries connected with the General Assembly of the Presbyterian Church, report between six and seven hundred congregations destitute of regular pastors. And we venture to affirm, that the churches of other denominations are not, in proportion to their numbers, more fully supplied. The proportion of ministers, to the population of the United States, is every year rapidly diminishing. The tide of population is flowing to the west, to the north, and to the south; so that in less than one-fourth of a century, cultivated fields, flourishing villages, and large cities, will occupy places now the abodes of wild beasts. These colonies, emigrating from Europe and the older states, carry with them the elements of social institutions and Christian churches.—They not only receive with gratitude the Christian missionary who visits their new abode, but they send back from the wilderness repeated and earnest entreaties, to give them Bibles, and ministers able to teach them to understand what they read. The American Bible Society has said that they shall have Bibles—and the Christian community is responding—means shall be furnished to redeem the pledge. Missionary societies are saying, we know where a thousand missionaries more than we can command, may be fully and usefully employed; and we know, also, where the means necessary for their support can be obtained. But men of suitable qualifications cannot be procured. Never did a field more extensive and promising present itself to the enterprise of the Christian community. The question is, shall it be left uncultivated until it be overspread with briars, and thorns, and thistles? Shall those who know the value of Christian privileges, and are willing, according to their means, to aid in obtaining them, be permitted to pass off the stage of action, and their children to grow up in ignorance and irreligion, before the heralds of the cross be sent to their assistance? Every one knows that the difficulty of instructing and reforming a people universally sunk in ignorance and vice, is an hundred-fold greater, than when a few are standing ready, at once, to take the minister of the gospel by the hand—to cheer him in his labours, and to aid him by their counsel, their influence, and their prayers. If our vast territory is ever to be filled with a Christian population, it is more economical to take possession, while we have in the bosom of the country auxiliaries, than to gain possession after it falls, as is the certain consequence of delay, entirely into the hands of the enemy. Now only a part, hereafter the whole of the expense must be borne by the established churches. In the one case, the strength and resources of the church would be increasing with the growth of the country. The churches formed, would aid in forming others. In case of present inaction, not only the relative, but the positive strength of the church would diminish.—For in the moral, as well as in the physical world, action is necessary, in order to retain the vigour already possessed. All this is admitted. *The harvest truly is plenteous, but the labourers are few.* Where shall we find men of a right spirit duly qualified for this work? What is to be done in the evident destitution of labourers necessary to collect and secure the abundant harvest now ready for the sickle? Our Master has given the answer—*Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.* This prayer has for ages been on the tongues of professed Christians, and is still repeated, whenever the wants of the church and of the world come into remembrance. But is it accompanied with corresponding exertions? It is self-evident, that to pray to God to grant a particular blessing, when at the same time we neglect the use of means in our power, necessary to its attainment, is nothing less than solemn mockery. Earnestly to desire an object and not to raise a hand to receive it, when presented, is inconsistent with the invariable principles of human action. Could it be believed, that a man, having the perfect use of his limbs, was really thirsty and desirous of a drink

of cool water, when instead of going ten steps to a copious fountain, he would sit and beg that it might be conveyed to him by the immediate hand of the Almighty? We pray, and very justly, that the hungry may be fed, and the naked clothed, and yet if we do not minister to their wants according to our means, what advantage are our prayers to ourselves or to the needy? It is true, man cannot make ministers such as would be a blessing to the church and the world. He cannot give them a new heart, and furnish them with the natural talents, necessary to preach the gospel in a profitable manner. Therefore, we must pray the Lord of the harvest, to send forth labourers into his harvest. But is there no human instrumentality to be employed in the conversion of those who are to be preachers of the gospel? Is there no human means to be used in training and preparing them when converted for that great work? It is admitted that God could, if it seemed good, take the ignorant and illiterate, and endow them with the gift of tongues, as he did a great part of the apostles, and make them the instruments of confounding the wisdom of the learned; or he could call those already educated with a view to secular professions, and inspire them with a knowledge of the mysteries of his kingdom, as he did the apostle Paul, and send them forth fully furnished to this great work. But this is not his ordinary mode of proceeding, as well in the kingdom of grace as of nature. God has provided in abundance, timber and stones, and every material suitable for the construction of houses,—but he has nowhere, or at any time, provided houses already built and furnished, without the intervention of human agency. We owe to God primarily our food and clothing, yet bread no where springs from the earth, nor garments grow on the trees precisely in the form suited to our use. A similar connexion between means and ends pervades the kingdom of grace. *Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?* Now, if salvation be not attainable without this long series of means, how can men be sent to preach without any previous preparation?

At the introduction of Christianity, when miracles were necessary to prove the divine authority of the new religion, our Lord did not send forth illiterate Fishermen to preach the gospel, without previous instruction and preparation. They were with Him, who taught as never man taught, during the whole period of his personal ministry, they saw his miracles, heard his instructions, were witnesses of his death and resurrection, conversed with him forty days before his ascension, and finally, were endowed with the power of speaking more different languages than any minister of the present day can learn in a lifetime. Paul, previously furnished with all the learning and literature of his age and country, was called to the apostleship; and consecrating his high intellectual attainments to the service of his Lord and Master, he became one of the most able, as well as most zealous and successful ministers of the New Testament. To prove the necessity of a learned and able ministry in this country, where the advantages of education are general, and this period, when every branch of literature and science is cultivated in a high degree, seems wholly superfluous. The experience of ages justifies the opinion now generally entertained by intelligent Christians of all denominations, that in a useful minister of the gospel, mental culture must be connected with ardent and devoted piety. How can a man not furnished with the necessary information, instruct others? Or if he have the requisite knowledge, he must *be apt to teach*, capable of communicating in plain and intelligible language, his thoughts and feelings. Language is usually acquired by imitation and practice. And it is a general rule in the administration of the divine government, not to bestow gratuitously that which may be acquired by human industry. A contrary mode of procedure would hold out an irresistible temptation to indolence and folly. The question then returns, how are ministers of the gospel, equal in number and in gifts to the exigencies of the Church, to be procured?—We repeat our Lord's answer—*Pray the Lord of the harvest to send forth labourers into his harvest.* Pray God to pour out his Holy Spirit on schools and colleges, and to convert and dispose young men, now in a course of education, to consecrate their talents and acquirements to the Lord—and let this prayer be accompanied with means suited to produce the effect. In the next place, let the Church take young men of promising talent, and hopeful piety, who are destitute of the means of obtaining a liberal education, and train them up for the service

of the Lord. There are many such young men—the fruits of the refreshing influence which God has shed down in various places on the American Churches. This fact is a manifest proof, that the Lord of the harvest has heard prayer, has selected his labourers, and is waiting for the Church to do her duty, in educating the sons He has given her. In our country there are hundreds of young men distinguished for piety and talent, earnestly desirous to serve the Lord in any way he may direct, who are utterly excluded from the hope of obtaining a liberal education by their own resources, or those of their parents. What duty more obvious and pressing, than to educate these young men for future usefulness? They are the children of the Church, she needs their services, and she is bound to take them by the hand, to instruct them, and to direct their steps to a field where their labours are likely to be most conducive to her interest. To this case the general principle of political economy is not applicable; that where labour of any kind is in demand, men will, of their own accord, without artificial stimuli, prepare themselves for the occupation in which service is required. Because in the first place, the ordinary motives of interest do not, or ought not, to operate in the case before us. In this country the Church has no patronage from the civil government—no rich prebends to tempt the cupidity of parents in directing the education of their sons—no splendid livings independent on the will of the people, where the indolent incumbent is secure of his maintenance, in whatever manner he may perform the duties of his sacred office. Such also is happily the state of public sentiment, that the people will not long support a minister who is not active and laborious, manifesting a greater zeal for their spiritual interests than for his own private emolument. In these circumstances, when a gifted, and well educated young man, regards his own ease, or is ambitious of rising in the world, he usually turns his attention to some secular profession. And when we see a young man in independent circumstances, entering the gospel ministry, as is sometimes the case, we have strong presumptive evidence that he is governed by other motives than those of a worldly character. In the next place, many liberally educated young men lack piety; an essential and primary requisite in a useful minister. To introduce men destitute of piety into this sacred office, would be a curse, instead of a blessing to the Church, and to the world. If such men would answer, the cheaper and speedier way to supply the destitute with religious instruction, would be to raise the emoluments of the clergy. Then the same principle which preserves the equilibrium in secular employments, attracting labour where it is most needed and best rewarded, would operate, and we would have no cause to complain that the labourers were too few. Thus, where the Church is liberally patronized by the State, there is no lack of candidates for the gospel ministry. But such a state of things, when worldly-minded men, for the sake of filthy lucre, are induced to intrude themselves into the sacred office, is pestilence and death to the interests of moral reformation and vital piety. If then, the Church would preserve her holy doctrines pure and unadulterated, if she would hold forth the word of life to the multitudes perishing around her, and provide for the spiritual wants of the rising generation, she must bring into her service, by a course of intellectual discipline, these young men, whose hearts God has prepared for the work, by the operations of His Spirit.

This is no new and untried experiment. It has been done in an unsystematic, and comparatively small way in the Presbyterian Church, for many years: and the result of the trial has been the most happy and encouraging. The mind of the Christian community seems now prepared to make a mighty and united effort, in this great cause on which every other Christian enterprise is evidently dependent.

MEETINGS OF SYNODS AND PRESBYTERIES.

As the season is near at hand for the stated meetings of our Synods and Presbyteries, we deem it our duty to remind the members of these bodies of the fact, that the Board of Education of the General Assembly have now under their care about SIXTY young men, in various stages of education, preparatory to the sacred ministry; that these youths are all, to some extent, and most of them *entirely* dependent on the friends of the Redeemer, for the pecuniary means of prosecuting their studies. The Board stand pledged for the support of their beneficiaries, so long as they need, and appear to deserve the patronage of the church. At the close of each term of study, we have pressing calls for remittances; and should we be unable to meet these demands, the consequence will be grievous and mortifying indeed. Now

it is well known that we have no permanent funds; that our ability consists in the liberality of the people with whom we are connected; and that we merely receive and apply, according to our best discretion, the means which are placed at our disposal. We feel that we are acting under a very solemn responsibility, and it is our sincere desire to aid and encourage young men of the right character, who are aiming at the work of the ministry, wherever they may be found within the limits of our religious connexion. During the first six months, after the complete organization of the Board, our success was as great as could reasonably be expected. Our beneficiaries increased rapidly, and more funds were collected in a few months, than had been collected in years before. Since the meeting of the last General Assembly, our progress has been less animating. We are not discouraged; but we are solicitous, and feel bound to tell the whole truth. The character of the church is closely connected with the success of this Board. It is her own institution; and it will be useful just in proportion to the zeal, unanimity, and liberality, which her members evince in promoting the great object for which it was appointed. No elaborate argument is necessary, surely, to show that vigorous exertions, in this cause, are called for. From the last statistical reports it appears, that of our *two thousand one hundred and fifty-eight congregations, six hundred and thirty* are vacant, having neither *pastors* nor stated *supplies*. During our last ecclesiastical year, thirteen of our ministers, and several candidates for the ministry, were removed from the field of labour by death. The population of this country is increasing at the rate of about THREE HUNDRED AND FIFTY THOUSAND A YEAR. How disproportionate the number of labourers, to the plenteous harvest! Thousands of missionaries are needed to carry the Gospel to the destitute, at home and abroad. FIVE HUNDRED MILLIONS OF IDOLATROUS HEATHEN ARE PERISHING, FOR LACK OF VISION, AND MUST BE EVANGELIZED BY THE PREACHING OF THE WORD. With these awakening facts before her, can the Presbyterian church in America, embodying something like *two hundred thousand communicants, and three times that number of baptized members*, feel as if she were doing her duty, while the actual increase of her candidates for the ministry, during the year ending in May last, is only thirty-three, and the increase of her organized congregations eighty-eight? The Saviour's command, "Go, preach the gospel to every creature," bears upon *us*, in common with our fellow Christians of other denominations, with amazing force and indisputable authority. Let us *practically* acknowledge our obligations. Let our *two hundred thousand communicants* contribute "as the Lord hath prospered them," and we shall have ample means to assist every poor and pious youth of talents, who desires to devote himself to the ministry of reconciliation.

We do entreat the Synods and Presbyteries; at their approaching meetings, to take this subject into serious consideration, and adopt efficient measures for co-operation in this "work of faith and labour of love."

It is earnestly requested that all Presbyteries and other associations that may become auxiliary to the Board, would give notice of the fact, as early as possible, with directions, in regard to a regular correspondence.

TO SUBSCRIBERS AND PATRONS.

We beg leave to remind our readers and friends, that payment for volume second becomes due, by the terms of publication, on the delivery of this number. The work is afforded at so low a rate, *fifty cents a year*, that *punctual payment in advance* is indispensably necessary to its continuance. Remittances, in current notes, by mail, in the absence of private opportunities, are considered safe, and will be gratefully received. It will be convenient and proper, in the case of distant subscribers, for several to unite and forward their subscriptions in five or ten dollar notes. All communications, by mail, ought to be postage paid. We hope the friends of the General Assembly's Board of Missions and Education, will take some pains to increase our list of subscribers. The extensive circulation of this paper, is exceedingly important to the success of our Missionary and Education operations. We must have some medium of intercourse with the congregations, with whom, and for whom, we are acting; and we are sure, that a cheaper one of equal convenience, and comprising an equal amount of matter, cannot be had. Ten subscribers in each congregation, would give us a list of twenty thousand.

TO CORRESPONDENTS.

Several letters remain unanswered, owing to the absence of the Secretary, and some of the members of the Executive committee, for the last few weeks: they will be considered, and answered as soon as practicable.